

THE
Grand Errour
OF THE
QUAKERS
Detected and Confuted.

Shewing how they contradict God's method of directing men to Salvation by following that Light within which comes by outward Teaching, by their directing them to seek it by following that Light within which is wrought without external teaching by the Scriptures or by men.

WHEREIN

Those things are considered likewise, which have betrayed them into delusion.

By W. A.

Rom. 10. 14, 17. *How shall they believe in him of whom they have not heard? And how shall they hear without a Preacher? So then Faith cometh by hearing.*

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[Wm Allen]

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A N
EPISTLE
TO THE
ENTHUSIASTS,
Or the People called
QUAKERS.

Sirs,

I Have cause to think that your unmeasurable Confidence of the Truth and Goodness of your own Way, in opposition to the best men that differ from you, and the scornful entertainment the best Endeavours of men have met with, to convince you of Error, and Mistake; have discouraged many of those from attempting it,

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who are best able herein to serve you. But my Love to your Souls, and Desires of recovering you to a sound mind, being stronger than my hopes of effecting it, by any Endeavours of mine, have prevailed with me to offer a few things to you however, whether you will hear, or whether you will forbear; not being without all hope, but that it may have such effect upon some among you, or inclining to you, as may be worth my Labour.

§. 1. You know, it was said by our Blessed Saviour, *That straight is the Gate, and narrow is the way that leadeth unto Life, and few there be that find it.* And I little doubt, but that an *Appearance* at the first of a greater *Strictness* and *Narrowness* in your way, than in theirs that differ from you, was a Temptation to some injudicious persons I have known; and probably to many other such, to strike into it, as supposing it must be the best and safest, because the narrowest and fewest of it.

Which Snare, I presume, they would easily have escaped, had they been but wise enough to have considered these two things.

First, That that *Narrowness* and *Strictness* consisting in outward *Austerities* and *Incivilities*, wherein you differed from other Sober Christians, was no *Narrowness* or *strictness* of *God's* appointing, but a piece of Superstition

tion of your *own devising*, when you placed Religion in it. And you are not the first that have been deceived with such Appearances; several Orders among the *Papists* have been built upon the same Bottom, long before your way was heard of in the world. And we read of others long before them also, who subjected themselves to like Ordinances of men; such as *touch not, taste not, handle not*: Such things having a *shew of wisdom* in Will-worship, and Humility, and *neglecting of the Body*, not in any honour, to the satisfying of the Flesh; as the Apostle speaks, *Col. 2.20,23*. In respect of which, and other like little things that had no real worth or goodness in them; the false Apostles pretended to more strictness than was in the Apostles of Christ themselves; whom they represented but as men *walking according to the Flesh*, in comparison of themselves, *2 Cor. 10. 2*. And the *Pharisees* before them, by reason of some Austerities they used about Fastings, external Purifications, and shunning the company of *Publicans*, pretended to greater strictness in Religion, than was in Christ's Disciples; yea, than in Christ himself; whom they accounted to be but a Gluttonous person, and a Wine-bibber, a friend of Publicans and Sinners, in compare with themselves. By such appearance of extraordinary Zeal and Strictness, though alas;

it be but in things that do not tend at all to the bettering or perfecting men in their Nature. *Deceivers* are wont to procure to themselves a Reputation among people of weak minds; by advantage whereof, as of a Bait that covers the Hook, they obtain a ready reception for their more dangerous Doctrines.

Again, They would not so easily have been overcome with the aforesaid Appearances of Narrowness and Strictness; if they had but well considered, that in reference to those things wherein the Narrowness and Strictness of Christ's way to Life doth most consist; and wherein he hath tied up his followers to strictness indeed; ye have taken liberty to walk loosely, and to cast off his Yoke; and that is, in not governing your Spirits, Passions, and Tongues, according to the Laws of his Kingdom and Government. He hath strictly enjoined his Followers to be humble and lowly in heart, to esteem others better than themselves, to speak evil of no man, but to shew all meekness to all men; yea, and in meekness to instruct even those that oppose themselves; to bless those that curse them, to overcome others evil with their good; not to judge, and the like. But quite contrary hereunto, your very Leaders, and such as have been esteemed most eminent among you, have by their examples taught you to rail on, and revile, if not bitterly

bitterly to curse such as wished you no harm, but sought your good; and proudly to exalt and justify your selves, and to despise and set at naught, yea, to judge, condemn, and sentence to eternal destruction, such whom ye ought to have honoured, as probably much better than your selves. What less signifies such Language as this? *Thou accursed, thou Beast, to whom the Plagues of God are due, a Reprobate, a Child of Darknesst thou art; thou disobedient one, upon whom God will render vengeance in flaming fire; thou dark, blind Hypocrite; thee man that is Cain; with the Light of Christ thou art seen, and with the Life judged and condemned; thou Sorcerer, thou dead Beast, and so art not justified before God, nor never shall be; — But such polluted filthy Beasts as thou: Thou polluted Beast — who art a Reprobate; and thou shalt find him to be thine eternal Condemnation; thou dark Beast and Conjurer; thou dark, sottish Beast.* Works of Edw. Burroughs, p. 29, 32, 33, 34. With abundance more in other of your Writings. This truly is Language more like to proceed (one would think) from such presumptuous, daring, arrogant men, whose mouth speaketh great swelling words; as Peter and Jude describe; than from men inspired with any of that Spirit of Meekness and Gentleness which was in Jesus Christ. If Humility, Charity,

and Modesty, were the prevailing Constitution of these mens Spirits, as it is of those who have been taught of Christ, as the Truth is in Jesus, and are made one Spirit with him ; I should think they would by no means speak at this rate.

And yet this, and such like, is not the Language only of some bold , rash , heady women, or of men less considerable among you, transported with furious Zeal ; but even of *Ed. Burrough* himself, one of the Chieftains among you in his time : And that, not upon any sudden surprize of Passion, but upon so much deliberation as men use in writing of Books ; and upon no other provocation, than a bare propounding certain Queries touching some points of Doctrine , about which you and others differ. And truly in vain do you boast of the Light within you, if you have not so much left as to discern this behaviour altogether unbecoming , not only a man of Note among Christians, nor only of any worthy the Name of a Christian, how weak soever ; but even of any that is worthy but of the Name of a man, and not a ——— . And yet how are those Works in which these things are found, applauded as the Works of a *Prophet of the Lord*, by several men of great Note among you ; such as *George Fox*, *George Whitehead*, *Francis Howgil*, and *Josiah Coale*, who

who adjoin their several Testimonials to them. And wherefore do I lay these things before you, but to give you occasion to reflect upon your selves and your way with a jealous eye; and to convince you that ye know not of what Spirit ye are of; but that while ye have thought ye have been walking in the Light, ye have been walking in Darkness; and that whilst ye have fancied your selves the most spiritual among Christians, ye have discovered your selves to be but carnal. If any man among you seemeth to be Religious; and *bridleth not his Tongue*, but deceiveth his own heart, *that man's Religion is vain*, Jam. 1. 26. If there be bitter Zeal, glory not, and lie not against the Truth; for that wisdom is not from above as you are apt to boast it to be, but from beneath; and is Earthly, Sensual and Devilish, *Jam. 3. 15.*

But it is not strange if men be left first or last to fall into unchristian practices, who out of affectation of Novelty, and Singularity in Doctrine, and a desire to appear more sublime in their Notions, than all that went before them, have left the old beaten path of Christian Doctrine, in which the several Generations of holy men have lived and walked, from the Apostles time downwards. For when men wax spiritually proud and wanton, in rejecting the plain way and method, which God
hath

hath chosen to bring men to saving Faith, Repentance, and a holy Life, and to continue them in it; and invent and chuse another in its stead, and call it by the name of his, and preach to, and press it upon the people in his Name; he takes no pleasure in their so doing, nor doth he delight to vouchsafe his concurrent Grace and blessing therewith, which he doth with his own way and method, by which it becomes effectual to make men good, and to keep them so. And therefore, as I said, 'tis no marvel if men by degrees lose in the goodness of their Frame and Temper, which sometimes they had attained, while they kept close to God's way and method, in which he bestows it; and degenerate into men of quite another Spirit and Temper, when they forsake that, and run into another of their own invention and choice. The disobedient *Jews*, who had declined from the better way of their Ancestors, and grew into a worse spirit and temper; they had a zeal of God still, but not according to knowledge. They did will and run for Justification and Life; they followed after Righteousness, and yet attained not to the Law of Righteousness; and wherefore? but because they sought it not by Faith; which was the method of God's chusing; but as it were by the works of the Law, which was a method of their own chusing, in opposition to God's, *Rom. 9. 31, 32.*

§. 2. And whether you are not guilty of rejecting God's way and method of converting men to, and keeping them in the way of saving Faith, Repentance and Evangelical Obedience; and of inventing and chusing one of your own, different from that, comes now to to be considered. I shall state your way in this, by what you have published to the world in your own Books; and for Brevity sake, shall instance but in two Authors, *Ed. Burrough* formerly, and *Mr. Pen* of late, who speak for you, that which is otherwise well enough known to be your common Opinion.

In the Works of *Ed. Burrough* (whom you are pleased to stile *that true Prophet*, in the Title-Page) which are published by you, there are these Sayings: In *Page 252*, thus. *His pure Spirit is put into the inward parts, to be the Rule and Guide of Life in all things. And again, [Only] by the teaching of the Eternal Spirit, is the Living God known in the Creature.* Again, *p. 408*, *It is promised (saith he) that the Spirit shall lead into all Truth; and such do own the Scriptures, but not as their Teacher; for the Anointing dwells in them, and they need no man to teach them, but as that Anointing teacheth all things; and they have no need of the Scripture to teach them; for all the Children of God are taught of God, and need not any other Teacher; nor need not to say one to another, Know*
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the Lord. And yet all such do own the Scriptures to be the Testimony of that which they believe and have received. And again, in p. 834, The only perfect Rule of Conscience in the exercise to God, is the Spirit of Christ, and not any other thing. And because something besides the Spirit of God exercises the Conscience, therefore it is that there are so many Ways and Sects of Religion, and kinds of Worship in Christendom, and among Christians, while the Spirit of Christ [only] is not the Rule of Judgment, and exercise of Conscience to God and man. Again, pag. 861. The judgment in that matter (Heresie) must be just, equal, Holy, and [only] by the Spirit of Christ, which is infallible, and gives infallibility of judgment and discerning into all Cases and Things.

Mr. Pen spends the Fourth Chapter of his late Book, Entituled, *Reason against Railing*; to prove that the Light within, and not the Scriptures, is the Rule of Faith and Practice. In p. 47. he saith, *We dare boldly affirm in the Name of the Lord, that the great reason of our Belief concerning them (the Scriptures) is [not any outward thing] but that inward Testimony, Record, and heavenly Amen, that we have frequently received from the Holy Light within us, to the Truth and Faithfulness of those Sayings.* Again, p. 48. *Wherefore the Scriptures are so far from being the great Rule of Faith and Practice,*

Prælice, that the Light of Christ within us, is both our Warrant and Rule for Faith in, and Obedience to them. Again, p. 114. Let it be remembred (saith he) that Christ promised to send the Spirit of Truth to lead into all Truth; as much as to say, none are led into the Truth, nor in the Truth, but by the Holy Spirit of Truth; or that their practice is a Lie, or they are led into a Lie, who are not led by the Spirit of Truth; [that alone] leads into all the ways of Truth. Where, by Truth is not meant the meer Letter of the Scripture; which notwithstanding is true, but the living, powerful Truth, Christ, the Way, the Truth, and the Life; of which the Scripture is but a Record, or Declaration. And, p. 115. Many may run into the practice of several outward things mentioned in the Scriptures to have been the practice of Saints in former Ages, and yet not be led into the Truth; for [all that] is but Will-Worship, Imitation, and Unwarrantable.

Your Notion concerning your Way, then, thus represented, is this, or to this effect.

That God, Christ, the holy Spirit, do by immediate Illumination of your minds, and without external teaching by the Scriptures, or by men, shew you, or reveal to you what you ought to believe and do; and by their immediate motion or operation, draw or perswade you to believe and practise accordingly.

ly. Which Illumination or Operation, you call *The Light within*, or the *Holy Anointing*, which teacheth all things. This I take to be your sence, when you say, you own Scripture, but not as your Teacher; and that such have no need of the Scripture to teach them, and that all the Children of God are taught of God, and need not any other Teacher. And again, that God's pure Spirit is put into the inward parts to be the Rule and Guide of Life in all things; and that the only perfect Rule of Conscience in the exercise to God, is the Spirit of Christ, and not any other thing. That the Scriptures are so far from being the Rule of Faith and Practice, as that the Light within is both your Warrant and Rule. That the Spirit of Truth [alone] leads into all Truth. And that the infallible Spirit of Christ gives Infallibility of judgment and discerning into all Cases and Things.

This then is your Method and Way.

Now I will shew you what is God's Method and Way; which is quite different from yours. The Gospel plainly declares, That there shall be a Resurrection of all men after Death, and a State of everlasting weal or woe in another world; and that as many as believe Christ to be the Son of God, and Saviour of the world, and repent them of the evil they have done, and sincerely obey his Laws, shall,

shall, by his Death which he suffered for sin, receive Remission of sin, and Eternal Life ; but that those that do not, shall be punished with everlasting Destruction. This Gospel, this Doctrine, being not knowable by men, by any Natural Light in them, without Divine Revelation from God ; Jesus Christ, who came from the Bosom of the Father, he revealed it himself to his Apostles and others, by his Doctrine, and after his Ascension into Heaven, he by sending them the Holy Spirit, immediately inspired them with a clear knowledge and understanding of it, and so by the gift of speaking divers Languages, accompanied with boldness and utterance , enabled them to reveal and publish it to the world, and to procure Credit to it by many Signs and Wonders which were done by them. And ever since that, God's way and method of bringing men to Salvation, that live where the Gospel comes, hath been by making known this Gospel to them, by word or writing ; and so by the mighty Motives contained in it, such as the Manifestation of God's Love in the Gift of Christ, the Hopes of Eternal Life, and the Fears of Eternal Death, in concurrence with the Operation of his Grace and good Spirit, together with the rational Evidence of the Truth of it, to perswade men to believe and embrace it, and to live according to it.

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So that according to this Representation, compared with that made of your Way, God's Way and Method, and yours greatly differ.

You holding that the Holy Spirit directs and perswades men what to believe, and do, by his own immediate working, without outward teaching; whereas (as we say) he doth it by outward teaching.

It is God, Christ, the Holy Spirit, that works the saving change in men; but he doth it still by the Word of the Gospel, as communicated to mens minds by the Scriptures, or by mens teaching the same Doctrine which is contained in the Scriptures; and it is this Doctrine that is the Rule of Faith and Practice. And this I doubt not to make very plain to you (in opposition to your way) if you will not shut your eyes. And this I shall endeavour gradually, step by step, in certain Propositions.

§. 3. *First*, In the Apostles days, in which there was the greatest effusion of the Holy Spirit on them and other Christians, that ever hath been yet; even then God's way of bringing men to believe the Gospel, and to live according to it, was by publishing it to men by men, either by Word or Writing, and evidencing it to be from God. The Apostles indeed had the Gospel from Christ himself immediately,

mediately, as he himself had it from the Father, who gave him Commandment what he should say and what he should speak : It at the first began to be *spoken by the Lord himself*, and was confirmed unto us by them that *heard* him ; as 'tis said, *Heb. 2. 4.* But after Christ's Ascension, others at the first received the Knowledge and Faith of the Gospel, by the Ministry of the Apostles, who were his Ambassadors to the world, by them he made known his Salvation to the Ends of the Earth. When our Saviour prayed for all other good Christians that should be in the World, besides his Apostles, he describes them thus, *viz.* Such as should believe through *their Word*, *John 17. 20.* Neither pray I for these alone, but for them also which shall believe on me *through their Word.* And it pleased God by the foolishness of *Preaching*, to save them that believe, *1 Cor. 1. 21.* And so Faith cometh by *Hearing*, saith he, *Rom. 10. 17.* By hearing of what, and of whom ? Why, by hearing the Gospel preached by such whom God sent to preach it ; of which mention is made in the precedent Verses. The Doctrine which the Apostles preached, which is the Gospel, is said to be the *Power of God to Salvation*, *Rom. 1. 16.* And the Reason is given in *ver. 17, 18.* Because thereby the Righteousness of God is revealed from Faith to Faith. That is God's
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method

method of justifying men, upon condition of their believing, and obeying of it ; and because thereby the eternal Wrath of God from Heaven, is revealed against all Ungodliness and Unrighteousness of men. This Revelation being from God, and the things, the Motives revealed being powerful Arguments to prevail with men, to receive and obey the Gospel ; upon their doing of which, they shall be saved : thence it is that 'tis called *The Power of God to Salvation*, not excluding the concurrent Operation of God's Spirit upon the heart by it.

This being so , your Leaders manifest a strange degree of *Unlearnedness* in the things of the Gospel, when they deny saving Grace to be wrought by the outward Administration of the Word, or Teaching by man (as they do when they attribute it to God alone, as his immediate Work) and all because the Scripture attributes it to God, to Christ, to the Holy Spirit : Whereas nothing is more common than to attribute the same Effect sometimes to one Cause , sometimes to another ; when there is the Concurrence and Co-operation of several Causes to the producing of the same Effect ; as there usually is in God's working savingly upon men. As men are said in Scripture to be *born of God*, to be *born of the Spirit* ; so they are said to be born of the *Im-*
mortal

mortal Seed of the Word, 1 Pet. 1. 23. Because that is God's Instrument. *Of his own Will begat he us by the Word of Truth*, Jam. 1. 18. And the Gospel is the *Ministration of the Spirit*, and the *Sword of the Spirit*, as it is called; because it is the great Instrument or Means by which the Spirit doth its Work upon men:

Indeed the Work of Grace in men, is most properly attributed to God, to Christ, though other Causes concur to the producing of that Effect; because he is the principal Cause of it, and all other but subordinate; and yet the Effect is sometimes attributed to subordinate and second Causes also, though less properly. Thus Christ, the principal Cause of it, is said to be *The Light of the World, the Light of men*, because he by his Gospel, as the Author of it, discovers and reveals to them a future everlasting Happiness attainable in another World, and the way to it; and yet the Gospel it self, yea the Apostles, and Pastors, and Christian Professors, are also said to be the *Light of the world*, as subordinate Causes, under Christ, of the Illumination of men in the knowledge hereof, *Mat. 5. 14. 2 Cor. 4. 4. Phil. 2. 15, 16.* All which had you well considered, you would never have opposed mens being enlightened and taught by Christ, as ye do, to their being taught by the Scriptures, or by men; and all because, forsooth, the Illumination of men

is attributed to Christ. This very thing here suggested to you, would in great part reduce you, and set you to rights, if you could be but willing to receive and own that for truth, which cannot without great absurdity and contradiction to the Scriptures be denied. But for want of distinguishing between things and things, which in some respect, seem to be the same, but in other respects greatly differ, you run your selves into Error and great Absurdities.

I will upon this occasion, instance in another thing not much unlike to that but now mentioned, wherein you greatly mistake, for want of distinguishing; and that is, touching the Presence of Christ in men: For because the Scriptures speak of Christ's being [in] men; and because Christ is God, and God euery where present, and so in all men; from these thus jumbled together, you infer, that therefore Christ *is in all men*; and that being so, you farther infer that all men are taught by him himself immediately without external Teaching. In doing of which, you confound things together which are distinct, to the darkning of them in your understandings, and the misguiding you in Judgment: You do not distinguish as you ought to do between the *Essential* Presence of Christ, as *God*, and his *Virtual* Presence, as *Mediator*, God-man. For
although

although Christ, as God, is present to every man, in the exercise of common Providence, in the world ; (*My Father worketh hitherto, and I work* ; saith he, *John* 5. 17.) yet in respect of his *Virtual* Presence, as *Mediator*, as when he rules and operates in mens hearts by his Authority, and by the Evangelical Law, in this sence (which yet is, doubtless, the sence in which Christ is said in Scripture to be *in* men, and to *dwell in* them) I say, in this sence he is not in all men. For men are said to be without Christ, until they are converted to Christianity, *Eph.* 2. 12. And it is by Faith (which only some, and not all men have) that Christ dwells in any mans heart, *Eph.* 3. 17. It is by that Faith that his Authority in his Doctrine and Law is owned, and where that's sincerely owned, there Christ is said to dwell. Not that Christ as Mediator *God-man*, dwells *personally* in men ; for in that sence and respect he dwells in Heaven, and is at the right hand of the Majesty on high. And therefore as Teacher of his Church, he doth not teach men now immediately in person, but by his Gospel which he sends to them, by which he enlightens them in the way of Salvation. Ye do therefore err, not knowing or understanding the Scriptures, while you attribute those effects to the *Essential* Presence, and immediate operation of Christ in men, which are

wrought by him indeed, but it is by the *Instrumentality and Agency of second Causes*, the Gospel and the Ministration thereof by men.

I wish that by these Instances, you could be made sensible of your great weakness in despising *Distinctions*, as if they were but effects of Carnal Reason and Fleshly Wisdom; for such Words that are the same in sound, are often used to signify things of a different Nature; and words different in sound, to signify things of the same Nature; instances of which the Scripture abounds with, they must of necessity be perpetually liable to Error and gross Mistakes, that throw away Distinctions as useless, which is your own case in many other things besides these now instanced in.

Since then it was God's Method in the Apostles dayes to bring men to salvation, by believing and obeying the Doctrine preached by them, as I have shewed; It is marvellous that any that pretend to know any thing in Christianity, should deny this Doctrine to be the Rule of Faith and Christian Practice, whenas that's the very end and Reason of the promulgation of it, to direct men what to believe and do, that they might be saved; and to excite them to believe and do accordingly. When St. Paul saith, Whereto we have attained, let us walk by the same *Rule*; doth he not by *Rule* mean the Apostles Doctrine, whenas

whenas in the next words, he proposeth himself that lived according to what he taught, as an example for them to follow, *Phil. 3. 16, 17.* It was the great commendation of the primitive Christians, that they continued stedfastly in the *Apostles Doctrine*, *Acts 2. 42.* And St *John* said, *Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God:* And to transgress, sure is to swerve from the Rule, 2 *John 9.* This Doctrine of Christ is called the *Gospel of the Kingdom*, *Mat. 4. 23.* and *9. 35.* and *24. 14.* For it is that Rule by which Christ our King doth rule and govern his Subjects both in Heart and Life; as the Laws of the Land are the Rule according to which Earthly Kings do govern theirs.

The Sum and Substance of the Doctrine which the Apostles preached, one as well as another, and in one place as well as another, is called *The Form of Sound Words*, 2 *Tim. 1, 13.* *The Principles of the Doctrine of Christ*, *Heb. 6.* And this Form of Doctrine was delivered to the Christians, to rule and govern themselves by, *Rom. 6. 17.* *But now have obeyed from the heart that Form of Doctrine which was delivered to you:* And it was so much a Rule to them, that they were commanded to mark and avoid such as caused Divisions and Offences contrary to the Doctrine which they had learned, *Rom. 16. 17.* And forbid to receive

into their Houses such *as brought not this Doctrine*, 2 John 10. And if any man teach otherwise, saith St. *Paul*, and *consents not* to wholesom words, even the words of our Lord Jesus Christ, and *the Doctrine which is according to Godliness*, he is proud, knowing nothing, 1 *Tim.* 6.3,4.

These things being all so plain, as what can be plainer ; it cannot but be highly ridiculous for such as are ignorant in the very A, B, C, of Christianity (as by your dissent in this plain Truth, you appear to be) to pretend to such Sublimity and Spirituality, as to esteem all other Christians in the world, of what denomination soever, that are not of your way, in comparison of your selves, to be all in Darknes and Confusion.

§ 4. The *Second Proposition* is this ; Although the first Promulgators of the Gospel were enabled by immediate Revelation from Christ to teach it unto others ; yet afterward God's ordinary way and method of transmitting the Knowledge and Faith of the Gospel downwards to others successively, was by such mens teaching it to others, as had themselves learned it of the Apostles, or others that taught the same Doctrine as they did. Thus *Timothy* and *Titus*, though Evangelists, were instructed by *Paul* in the Christian Faith ; and how they should behave themselves in their publick capacities

capacities as Evangelists or Bishops ; and this was done, partly by Speech, and partly by his Epistles to them, *2 Tim.* 1. 13. Hold fast the Form of sound words which thou *hast heard of me*, *2 Tim.* 3. 14, 15. Continue in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them, and that from a Child thou hast known the Holy Scriptures. *Titus* learned the Christian Faith by *Paul* ; for which cause he styles him his *Son in the Common Faith*, *Tit.* 1. 4. And by his Epistle instructs him in the Election of Bishops, which he was to place in the Cities of *Crete* : And one of his Instructions about this Affair was, that he should ordain such as *held fast the faithful word as they had been taught*, *Tit.* 1. 9. And the same things which *Timothy* had learned of *Paul*, he was to commit to faithful men, and such as should be able to teach others, *2 Tim.* 2. 2. The things which thou hast *heard of me* among many Witnesses, *commit thou to faithful men, who shall be able to teach others also.*

§ 5. 3. The same Doctrine, and many of the same Miracles were committed to writing by the Apostles, which were first preached and done by Christ, and his Apostles, and for the same end ; to wit, to bring men to the Christian Belief and Life, *John* 20. 31. But these are written that ye might believe that *Jesus is the Christ, the Son of God, and that believing,*

ye might have life through his Name, 1 John 5. 13. These things have I *written* unto you that believe on the Name of the Son of God, that ye may *know* that ye have Eternal Life; and that ye may *believe* on the Name of the Son of God: That is, that they might believe more groundedly and firmly, and so constantly and perseveringly against all opposition and temptations to the contrary, *Luke* 1. 3, 4. It seemed good to me also, having had perfect understanding of things, from the very first, to *write* unto thee, most excellent *Theophilus*, that thou mightest *know* the *Certainty* of those things wherein thou hast been instructed. 2 *Tim.* 3. 15, 16. *The Scriptures given by inspiration* of God, are profitable for reproof, correction, and instruction in righteousness; and able to make men wise unto salvation, through Faith which is in Christ Jesus. *Rom.* 16. 26. And by the *Scriptures of the Prophets*, according to the Commandment of the everlasting God, *made known* to all Nations for the obedience of Faith. God of old commanded the Law written, to be read to all the Congregation of *Israel*, that they might learn to fear him, *Deut.* 31. 11, 12.

¶ 6. 4. The Apostle required the same regard to be given to what he taught by his Epistles, as to what he taught by speech, face to face, 2 *Thes.* 2. 15. Therefore stand fast, and

5. and hold the Traditions which ye have been
 ou taught, *whether by word or our Epistle*, 1 Cor.
 od, 14. 37. If any man think himself to be a Pro-
 e; phet, or spiritual, let him acknowledge that
 he the things which *I write unto you, are the Com-*
 ve mandments of the Lord. And the Epistles
 at- written to particular Churches, were intend-
 nd ed for the benefit of all, in those things which
 It in their nature were of common concern unto
 Et all, 1 Cor. 1. 2. Unto the Church of God at
 ft, Corinth — *With all that in every place call*
 us, upon the Name of Jesus Christ our Lord both
 se theirs and ours. The two Epistles of St. *Pe-*
 d. *ter*, the first Epistle of *John*, the Epistle of
 r- *Jude*, and that of *James*, are all General E-
 f, pistles, not directed to any particular Chur-
 ; ches, as such; but to the Christians scattered
 n, abroad in the world. And the *Colossians* were
 z. to read the Epistle sent to *Laodicea*; and the
 e *Laodiceans* to read that sent to the *Colossians*, as
 s well as those that were sent to both themselves
 - respectively, *Col.* 4, 16. And St. *John* was
 - commanded to send all the seven Epistles to
 e each of the seven Churches in *Asia*, and not
 only one Epistle to one Church, and another
 to another. And in *Rev.* Chap. 2, & 3. It is
 seven times said, He that hath an Ear, let him
 hear what the Spirit saith unto the Churches;
 as every man in the world hath, that is not
 deaf. And *Chap.* 22. 18. I testify to every
 man

man (saith Christ) that heareth the words of the Prophecie of this Book, &c. And there is great reason why the same regard should be given to what the Apostles and Evangelists wrote, as to what they spake; as long as they either wrote the same Doctrine, or History, upon the same evidence. For the Doctrine is the same after it is written, as it was before; for its Being written, doth not alter the Nature of it. And therefore men must needs be as much concerned 'in their Belief or Disbelief, Obedience or Disobedience to it, when it is communicated to them by writing, as when it is so by Preaching; yea, I had almost said, or by immediate Revelation: For 'tis not the way and manner of communicating the will of God to us, that makes it saving; but our belief and serious consideration of it, and yielding obedience to it, how, or by what means soever we come to know it. Otherwise 'tis possible men may have Revelations from God, as *Balaam* had; and as *Judas* and other workers of Iniquity, that prophesied and cast out Devils in Christ's Name, had, or might have had, and yet not be profited by them. And if there be any less degree of evidence of Divine Truth when it is communicated to us by writing, than when it was communicated to others by the Apostles preaching, or to the Apostles themselves by immediate

diat Revelation ; yet belief of it, and obedience to it upon that less degree of Evidence, is not the less, but rather much more rewardable, than is obedience to it upon greater evidence, *John 20. 29.* Jesus saith unto him, *Thomas*, because thou hast seen, thou hast believed ; blessed are they which have *not seen*, and yet have believed.

It is not to be imagined but that the Apostles and Evangelists have expressed the Christian Doctrine, and the Reasons why it should be believed, in as plain terms when they wrote it, as when they preached it.

They could hardly speak those great Doctrines touching the Essentials of Christianity, plainer than they are communicated to us by their Writings ; yet how plain soever they spake them, the very same things (prejudice, worldly interest, and the love of Lust) which now detain men from obeying their Doctrine, as communicated and transmitted down to us by their Writings, did in like manner keep back Multitudes from yielding Obedience to their Doctrine, then when they themselves preach'd it to them, and wrought many Miracles to convince them that it was from God. And as men then that had no mind to obey the Doctrine which Christ and the Apostles preach'd, raised Cavils and pickt Quarrels against it : *Why do you not understand*

stand my speech? even because ye cannot hear my Word; said our Saviour to such, *John 8. 43.*) Even so at this day; those Atheistical and loose men, that have no mind to conform their Hearts and Lives to the holy Doctrine of Christ in the Scriptures, raise Cavils, and pick Quarrels against the Scriptures; which are a standing Reproof to their bad Tempers, and evil Lives; which because they are so, they seek by all means to invalidate them, that they might the more securely, and without disturbance from them, hold on their ungodly course, secretly, or openly.

How far any that have led you the way, may be concerned in such a thing as this, I shall not say; but sure I am, it concerns both you and them to think on't: and so much the rather, because 'tis seldom, if ever seen among other men, but that those that are cold in their affection to the Scriptures, are as cold to the power of Godliness, or rather zealously hot against it.

And indeed I must needs say, you bewray your cold affection to, and your little and slight esteem of the holy Scriptures, while you think you have ground pleasedly to call them the Dead Letter, from that Saying of the Apostle, in 2 Cor. 3. 6. *Who hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit.* And to call those that preach

preach from the Scriptures, *Ministers of the Letter*. Whereas that Expression is so far from serving your purpose herein, as that if you understood it (which alas, you do not) you would find it to cast a Glory and Honour upon the Scriptures of the New Testament, and no disparagement at all upon those of the old, upon any account of the matters therein contained, as being written. For the Doctrine of the Old Testament it self is not called the Letter because it is in Writing; nor that of the New, the Spirit, because not in Writing; but because the Subject-Matter of which the *Mosaical* Covenant did much consist, and many of the things therein contained, were but figurative, and outward Representations of those excellent Spiritual things, which in the Gospel, are plainly and nakedly expressed, without any such Vail or Cover: For so the Apostle, in the process of this his Discourse, doth more plainly express it, *ver. 12, 13, 14. We use great plainness of Speech, and not as Moses*, which put a Vail over his Face, so that the Children of *Israel* could not look or see to the end of that which is abolished — *Which Vail is done away in Christ*; that is, in the Doctrine of Christ, in the New Testament; in which Doctrine, Divine and Spiritual Truth is stripp'd out of its Cloathing and Covering, and represented as it is in its own

own nature, and not in dark figures. And that this, and not the Writing, or not Writing, is meant by Letter and Spirit, will farther appear by comparing other Texts of Scripture with this. *Rom. 2. 29.* Circumcision is that of the heart, in the *Spirit*, and not in the *Letter*. By *Letter* here is plainly meant Circumcision in the *Flesh*; and by *Spirit*, that which was couched under it, or signified by it; and that is the Circumcision of the *Heart*; which in the New Testament is called *Mortification*, or Purifying of the Heart, or crucifying Affections and Lusts.

So again, *Rom. 7. 6.* But now we are delivered from the Law, that being dead, wherein we were held, that we should serve in *Newness of Spirit*, and not in the *Oldness of the Letter*: That is, according to those plain Precepts of the Gospel which answer the Spirit and Scope of the Law; and not in the outward Ceremony, which were but figurative of them; as in offering our Bodies a living Sacrifice, instead of slain Beasts; in cleansing our selves from the filthiness of the flesh, instead of Legal Purifications by washing the Body, in *putting off the Body of the Sins of the Flesh*, and all evil Concupiscence, and not in cutting off the Foreskin of the Flesh. And those Ministers that preach this, and other like Spiritual Doctrine, out of, or according

According to the Scriptures of the New Testament, and not the Ceremonies of *Moses*, they are Ministers of the New Testament, not of the Letter, but of the Spirit. Which had you understood, you would never have poured your spiteful contempt on them as you have, by calling them *Letter-Preachers*.

I shall conclude what I have said in this Proposition, to shew that the same regard is due to the Doctrine of the Apostles when written, as now it is, as when it was preached by them; by reminding you of this one great Truth, That every man shall be tried and judged at the last day, by that Law he hath been under. The Gentiles that are, or have been without a written Law, shall be judged without any such Law: and the *Jews* which were under a written Law; they shall be judged by it, *Rom. 2. 12.* Even so, those that are under the Gospel written, will be judged by that; as those that were under the immediate preaching of it by Christ and his Apostles before it was written, will be judged by that. *He that rejecteth me, and receiveth not my words, hath one that judgeth him; the Word that I have spoken, the same shall judge him at the last day,* saith our Saviour, *John 12. 48.* And if that be the Rule by which those shall be judged that have his Word made known to them, be it by one means or by another,

ther, then it greatly concerns all such to make that Word of his the Rule of their Life and Practice, as ever they hope to come off well upon their Trial at last, whatever you talk of its not being a Rule as it is a written Word. And therefore beware lest then that come upon you, and be said of you, which is written in one of the Prophets; *I have written to them the great things of my Law, and they have counted them as a strange thing*, Hos. 8. 12.

§. 7. 5. The next Proposition is this; That the Holy Scriptures extant in the Apostles days, in conjunction with the Doctrine of the Christian Faith, however made known, by Writing, or otherwise; were then, through that Grace of God, which usually attends a due use of them, able to make men wise to Salvation, 2 Tim. 3. 15. *And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through Faith which is in Christ Jesus.*

If by *Scriptures* here, you will understand the Scriptures of the Old Testament only, yet you may easily collect that if those Scriptures were in great part able to make men wise unto Salvation, then when the Gospel was on foot, then the Scriptures of the New Testament, as containing the Christian Doctrine, are able to do it much more; and both in conjunction to be effectual to that end.

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The Apostle acquainted the Christians then, that the *Mystery of the Gospel* by the *Scriptures of the Prophets*, is, and that according to the Commandment of the everlasting God, *made known* to all Nations for the obedience of Faith, *Rom. 16. 25, 26.*

§ 8. 6. The Holy Scriptures, as the means which God works by, are able, not only to make men in a private capacity wise unto salvation; but also to furnish men for the discharging of the publick Office of Teaching and Governing in the Church of God. The Holy Scriptures given by inspiration of God; are profitable for *Doctrine, Reproof, Correction, and Instruction in Righteousness*, so as to make the man of God, to wit, a publick Preacher, perfect, *thoroughly furnished to all good works*; even to enable him to discharge his whole Duty towards the Souls of others, *2 Tim. 3. 16.* And St. Paul by his *Writings*, instructed even Timothy himself, how to behave himself in his Office and publick Capacity, *1 Tim. 3. 14.* *These things write I unto thee, that thou mayst know how to behave thy self in the House of God, which is the Church of the Living God.* And for the better discharge of his Ministerial Office, directs and enjoins him to give attendance to *Reading*, and to *Meditation*, or Study, *1 Tim. 4. 13, 15.* Which sure would have been needless, if he had been sufficiently able

to have done all by the immediate Illumination and operation of God's Spirit; as you fancy your Teachers are able to do.

§ 9. 7. The same promise is made to the reading of the Word *written*, and to the keeping of it, as is to the hearing and keeping of it, Rev. 1. 3. *Blessed is he that readeth, and they that hear the words of this Prophecie, and keep those things which are written therein.*

§ 10. 8. The Scripture is said to say this or that, which yet God said himself, or by his Servants, Rom. 9. 17. *The Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my power in thee,* Rom. 10. 11. *The Scripture saith, Whoever believeth on him, shall not be ashamed.* Gal. 3. 22. *The Scripture hath concluded all under sin. What saith the Scripture? Cast out the Bondwoman and her Son,* Gal. 4. 30. Which yet was the Saying of God himself Gen. 16. Another Scripture saith, *They shall look on him whom they have pierced,* John 19. 17. *No Prophecie of the Scriptures is of private Interpretation,* 2 Pet. 1. 20. So that according to this, look what God saith in and by the Scriptures, touching such things as concern us, is in effect the same, as if he had spoken them to us himself immediately, *If any man think himself to be a Prophet, or Spiritual, let him acknowledge that the things I write unto*

you, *are the Commandments of the Lord*, said St Paul, 1 Cor. 14. 37.

You are wont to insinuate indeed, as if the Scriptures were not of that use to us now, as they were to them, to whom they were first written. But however they might more concern them than us in some particular cases proper to them, yet in things of common concern, they are as much for our use as they were for theirs. For *whatsoever things were written aforetime, were written for our Learning*, Rom. 15. 4. What God said to Joshua, *I will never leave thee nor forsake thee*; the Apostle would have all faithful Christians rely on; as if it had been spoken to themselves, Heb. 13. 5. That which was first spoken to the Jews, Lev. 26. The Apostle applies to the Believing Gentiles, as much as if it had been spoken to them only, 2 Cor. 6. 16. *For ye are the Temple of the Living God; as God hath said; I will dwell in them, and walk in them, and I will be their God, and they shall be my people.*

§ II. 9. We that have the Doctrine of Christ and his Apostles brought down to us in the Scriptures, may, according to Scripture-Dialect, be said to *have* Christ and his Apostles, as truly as it was said of the Jews in our Saviour's days on Earth, that they had Moses and the Prophets; for it was by having in the Scriptures, what they said and did, that

were said to have them. And by hearing and believing the Scriptures of the New Testament, we may as well be said to hear and believe Christ and his Apostles, as they to hear and believe *Moses* and the Prophets; which yet they were said to do, when they did believe their *Writings*, Luke 16. 29. *They have Moses and the Prophets, let them hear them.* Ver. 31. *If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.* John 5. 46, 47. *Had ye believed Moses, ye would have believed me; for he wrote of me: But if ye believe not his Writings, how should ye believe my Words?* Christ promised his Apostles, upon his giving them Commission to teach all Nations, that he would be with them to the end of the world; and he is so in one sense, when he accompanies their Ministration by their Doctrine and Writings, with the presence of his Grace and power in their continuation to the end of the world. And as it is said of *Moses*, Acts 15. 21. That he had those in every City that preached him, being read in the Synagogues every Sabbath day; inasmuch as his Books of the Law were read; so for the same, or like reason, it may be as truly said, that Christ hath those that preach him now, when the Books of the New Testament written by inspiration of his Spirit, are read among

mong us, and opened unto us every Lord's Day. You may then safely conclude, that those that have the Doctrine of Christ in his Gospel among them, have Christ among them; and all that receive and hold fast that, do receive and hold fast him: So saith St. *John* in his second Epist. v. 9. *He that abideth in the Doctrine of Christ, he hath both the Father and the Son.* And again, 1 *John* 2. 24. *If that which ye have heard from the beginning, shall remain in you, ye also shall continue in the Son and in the Father.*

§ 12. 10. That in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision; but a new Creature; is a most important Doctrine, declared in writing by St. *Paul*, Gal. 6. 15.

And when he saith in the next Verse, *As many as walk according to this [Rule] peace be on them*; it is most evident he was not of your mind and way, who hold that the Holy Scriptures, or Doctrine contained in them, which is the same, are not a Rule of Christian Faith and Practice.

This written Doctrine of the Gospel, we see, is a Rule for Christians to walk by; as the written Law and Testimony was to the Jews; and as it was said of those that walked not according to that Word or Rule, that it was because there was no Light in them, *Isa.* 8. 20.

Even so, and for the same reason, it may now be said of you, that if you walk not according to this Rule, it is because in truth there is no Light in you, how much soever you vainly boast of it, and censure others for want of it ; that yet make it their daily care and endeavour to walk according to the Light and Guidance of that Rule, that hath its seat in their Conscience.

And now, Sirs, by this time, methinks you should not but perceive, that I have given you proof in good measure heaped up, shaken together, pressed down; and running over; That Gods way and method of directing men, what to believe and do as necessary to their Salvation, and of perswading them to believe and do accordingly, is, and hath been by that teaching which comes from God into the Soul by outward means, such as is his Word written, or by mens teaching the same Doctrine which is contained in the Scriptures; and if so, then not by his immediate teaching and operation, without such outward teaching, which yet is that which you hold and teach, in opposition to God's Method. The Proof of this is so evident and convincing, that if you will but give your minds and Consciences Liberty seriously to consider it; I cannot imagine how you should possibly persist in your way, without offering some violence

violence to the reason of your Minds.

§ 13. But since you have strengthened your selves in this your perswasion, out of an Opinion you have that some Scriptures are on your side in it, I shall yet add something farther to convince you of Error and Mistake therein.

You seem to ground your selves much upon *John 1. 9.* Where it is said of Christ, *This is the true Light which lightneth every man that cometh into the world.*

That Christ doth one way or other lighten every man that comes into the world, is a great truth here declared : But that which you are wont to alledge it for, and which you are to prove hence, if you would have it do your business, is, That Christ lighteneth every man that comes into the world, with the knowledge of what he ought to believe and do in order to his salvation, without learning it from or by any *Outward Means*.

That no such thing, as that Christ so lightens all men without *Outward Teaching*, can be proved; either from this or any other Scripture, I shall easily shew you.

Christ doth enlighten all whom he doth enlighten in one or more of these three ways; either, 1. By Natural Light. Or, 2. By Supernatural Revelation. Or, 3. By outward Teaching by Speech, or Writing, or Example, in conjunction with the inward assistance of his Spirit.

1. Christ

1. Christ indeed, as God Creator (as he is described in the beginning of that Chapter) doth enlighten every man that comes into the world, with the faculty of Reason and Understanding, by which he may know that there is a God, and that he is to be worshipped, and that he is placable; and the difference between moral good and evil in many things. But however this may possibly be a Light sufficient to direct the Heathen to as much as God expects from them (if they live up to it) to whom he affords no other Light; yet this Natural Light is *not sufficient* to direct those that live under the Gospel, to believe and do what they are bound to believe and do, upon pain of Damnation. They that live under the Gospel, are bound to believe Jesus to be Christ, the Son of God, and Saviour of the world, and that upon pain of damnation. *If ye believe not that I am he, ye shall die in your sins*; said our Saviour to them to whom the Gospel came, *Jo. 8. 24. Every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, but is the Spirit of Antichrist*, 1 John 4. 3. *He that believeth not the Son of God, shall not see Life; but the wrath of God abideth on him*, Joh. 3. 36.

Now that no man can know Christ, know him to be the Son of God, and Saviour of the world, by his Natural Light, without Supernatural Revelation from God, or Instruction

struction from without, derived from them that had such Revelation, is most evident. When *Peter* said to Christ, *Thou art Christ the Son of the Living God*; our Saviour told him, *Flesh and Bloud had not revealed that unto him, but his Father*, Mat. 16. 16, 17. And the Natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned; that is, they are knowable only by means that are purely spiritual and supernatural; as the revelation of the Gospel at first was. And it may well be, that in this respect 'tis said, that *no man can say that Jesus is the Lord, but by the holy Ghost*, 1 Cor. 12. 3. For no man could know that he was so, but by that Revelation and discovery which the Holy Ghost several ways at the first made concerning him. *He shall glorifie me; for he shall receive of mine, and shall shew it unto you*, said Christ to his Apostles, concerning the Holy Spirit, John 16. 14. And Christ is said to be justified in or by the Spirit, to be what he himself said he was, and his Apostles witnessed him to be, 1 Tim. 3. 16.

All this shews that though Christ do enlighten all men with Natural Light, yet this is not sufficient without somewhat else, to enlighten all men; particularly those that are under the Gospel, with the knowledge of what is necessary for all such to know and believe

lieve in order to their Salvation: For to whom much is given, of him much shall be required, Luke 12. 48.

Then secondly, Another way by which Christ enlightens men with the knowledge of himself, and of what is necessary for mens Salvation, is by immediate and supernatural Revelation; and thus he enlightened the Apostles, that they might be able infallibly to teach the way of Salvation by Christ, through Faith in him, and Obedience to him; For God, saith one of them, *who commanded the Light to shine out of Darkness, hath shined into our hearts*, to give the light of the knowledge of the Glory of God, in the Face of Jesus Christ: to give, that is, to give it forth to others, 2 Cor. 4. 6. And again, in 1 Cor. 2. 12, 13. *Now we have received, not the Spirit of the World, but the Spirit which is of God; that we might know the things that are freely given to us of God: Which things also we speak, not with the words which mans wisdom teacheth, but which the Holy Ghost teacheth.* And besides this of internal and *immediate* Revelation, there is no way imaginable for men to come to the knowledge of Christ as Mediator, but by external and *mediate* Revelation.

So that by the process of this Discourse, you are brought to this; either to say that all men to whom the Gospel comes, are enlightened

ned by Christ with the knowledge of his being the Son of God, the Christ of God, and Saviour of the world, by immediate and supernatural Revelation, as the Apostles were; or else to grant that some men in the world are not enlightened by Christ without being taught by outward means, to know what they are bound to believe, upon pain of Damnation. For I have shewed before, that all men and women to whom the Gospel is preached, are bound to believe Jesus to be the Christ, the Son of God, upon pain of Damnation; and that there is but these two ways imaginable, by which they can come to know it, that they might believe it, *immediate* and *mediate* Revelation or Instruction.

If being reduced to this straight, you shall be so absurd as to chuse to say that all those under the sound and outward teaching of the Gospel, that shall be damned for not believing on Christ as the Son of God, and for not obeying him, had that knowledge of him by immediate and supernatural Revelation, as the Apostles had; for the sinning against which, they shall be damned, as knowing their Masters Will, and not doing it; yet the Scriptures, as well as all Experience, will detect your Folly in so saying: For I have proved in my Propositions, to which I refer you; that God's way & method of proceeding with men,
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in justifying or condemning them, will be according to their Obedience to, or Disobedience against that Doctrine of the Gospel which they had heard preached by men to them. Go, *preach* the Gospel to every Creature (said our Saviour) *He that believeth not, shall be damned*; that believeth not that Gospel so preached and made known to them by preaching, *Mat. 16: 16*. And the Apostle supposeth it impossible for the generality of men to believe, that have not *heard* of Christ in the way of preaching the Gospel to them, and concludes that those that do believe, are brought to it by *hearing* it preached; and that is not by way of immediate inward teaching of God's Spirit without the teaching by man, *Rom. 10. 14, 15, 16, 17*. *How shall they believe in him of whom they have not heard? And how shall they hear without a Preacher?* saith St. Paul; Yes, might it have been said, by immediate Revelation and inward teaching of God's Spirit, or the Light within, if that had been the common way of bringing men to believe the Gospel. But you see *Paul* knew of no such way to propagate the Faith, after it was once set on foot in an extraordinary way: If he had, he would not have put such Questions, nor have made such a Conclusion as he doth in *v. 17*. *So then Faith cometh by hearing, and hearing by the*
Word

Word of God. And do you know more and better than he did ?

And for your selves, it is not to be imagined that ever you could have known that ever there was such a one as Christ in the World, any more than the poor *Indians* or Pagans that never heard of him, had you not been beholding to the Scriptures, or Oral Tradition for it, as God's means, for all your great talk of your Light within you.

If Christ Jesus then doth not savingly enlighten all those who yet are savingly illuminated, neither by Natural Light, nor by Supernatural Revelation in an *immediate* way; then it follows, that such are enlightened by Supernatural Revelation *mediately* or instrumentally by the Scriptures, and Ministration of men, unless there can be another way of saving Illumination assigned, different from the three before mentioned, which none pretend to do, so far as I have heard.

These things are so plain and full of Evidence, and so easie to be understood, and in their Nature so apt to prevail with all such as do not deny but that the Scriptures are true, that after you have considered them, I cannot but think you will be convinced by them, if there be that love to Truth in you, which you pretend to, that you have unawares all this while abused that first Chapter of *John*, v. 9.
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and abused your selves and the world, by a misrepresentation of it; whereas Christ is the Light of the world divers ways, and in several respects; as, by his Spirit, by his Word, and by his Works, both Miraculous, and Exemplary; it cannot but be very great weakness or waywardness in you, to limit his being so to one of these only.

§ 14. Another Scripture which you alledge as favouring your foresaid Opinion, is that Prophecie of *Joel* 2. 28, 29. Cited by *St. Peter*, in *Acts* 2. 17. *Behold the days come, saith the Lord, that I will poure out my Spirit upon all Flesh, and your Sons and your Daughters shall prophesie, and your young men shall see Visions, and your old men shall dream Dreams; and on my Servants, and on my Handmaids I will poure out of my Spirit in those days, and they shall prophesie.*

But that this Scripture also is impertinently alledged, to prove that in the days of the Gospel every one is *immediately* directed and moved by the Spirit of God without outward teaching, in what they are to believe and do, will appear by two things. The one from the Nature of the thing here predicted: The other by the Application of this Prediction to the event.

1. From the Nature of the Subject-Matter of this Prophecie. It is not that the Spirit should

should be poured out upon all flesh, so as to direct every one what to believe and do without outward teaching; but to qualify persons extraordinarily for outward teaching: it is to enable them to *prophezie*; for that is twice mentioned in the Prophecie fore-cited, as the end for which the Spirit should be poured out upon all flesh. And prophesying is for the instruction of others; it is a means of conveying knowledge of the Divine Will from one man to another: *He that prophesieth edifieth the Church*, saith St. Paul, 1 Cor. 14. 4. This of Prophets, was a Second Order in the Evangelical Ministry: *God hath set some in the Church, first Apostles, secondarily Prophets*, 1 Cor. 12. And although seeing Visions, and dreaming Dreams be also mentioned as the effect of the pouring out of the Spirit; yet that refers but to the same thing, the qualifying of persons to prophesie: For the Prophets of old did usually receive the matter of Prophecie by Dreams or Visions, Numb. 12. 6. *If there be a Prophet among you, I the Lord will make myself known unto him in a Vision, and will speak unto him in a Dream*, Hos. 12. 10. And it was not unusual for Prophets then to fore-tell Evangelical Events in an Old-Testament Dialect. And when 'tis said the Spirit should be poured out upon *all flesh*, it is not meant of all persons in the world without exception;

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for it was never given unto all persons to prophesie, taking *all* in so large a sence, but to persons of *all sorts* both for Sex and Age, Soues and Daughters, old men and young, yea Servants and Handmaids also, as they are particularly exprest in the Text: and these not of the *Jews* only, but on the *Gentiles* also, as the Event shews; which was new to the world.

2. The Application of this Propheſie to the Event, plainly shews that the End for which a Promise of this pouring out of the Spirit was made, was to enable some to teach others. For the event of this Propheſie, in which it received its completion, was the pouring out of the Spirit in extraordinary and miraculous gifts upon the Apostles and Disciples on the day of *Pentecost*, and for some time after. This appears by St. Peter's application of that Propheſie to this very Event, *Act. 2. 16.* *This is that, saith he, which was spoken by the Prophet Joel, &c.* And that those miraculous Gifts were poured out on some to enable them to teach others, will appear in these two things, not to instance in more. First, the Gift of speaking divers Tongues, which was one of them, was to enable them to declare the things of the Gospel to people of all Nations, Tongues and Languages, in their own Mother-Tongue wherein they were born. Upon the

the use of this gift those of every Nation under heaven then resident at *Jerusalem*, said, *We do hear them speak in our Tongues the wonderful works of God*, Acts 2. 11. By this Gift the Apostles were prepared to preach the Gospel to all Nations, to every Creature, as Christ afterwards commissioned them to do.

Secondly, As by this Gift of Tongues they could and did propagate the *Knowledge* of the Gospel to them that never heard of it before ; so by this , as by other miraculous Gifts of the Spirit, was *Belief* of the Gospel procured from them to whom it was made known. For hereby they knew, or had reason to believe, that persons thus qualified were sent of God, and the Doctrine they brought was from God, *John 3. 2. We know that thou art a Teacher come from God ; for no man can do these Miracles that thou dost, except God be with him.* In which respect, this and other miraculous Gifts were called signs, and signs of what ? but that the persons so qualified, and their Doctrine were of God. Tongues, saith St. Paul, are for a sign to those that believe not, 1 Cor. 14. 22. They were teaching Signs, they taught those to believe the Gospel, who did not believe before. Signs and Wonders done by the Apostles and others, were those things by which God gave testimony to the Word of his Grace, as it is *Acts 14. 3. These signs*, said our Sa-

viour, shall follow those that believe in my name; in my name they shall cast out Devils, they shall speak with new Tongues, &c. Mark 16. 17. And in v, 20. They, the Apostles, went forth, and preached every where; the Lord working with them, and confirming the Word with Signs following. And Heb. 2. 4. God also bearing them witness with Signs and Wonders, and divers Miracles and Gifts of the Holy Ghost according to his own will. Truly, saith St. Paul, the Signs of an Apostle were wrought among you, in Signs and Wonders, and mighty Deeds, 2 Cor. 12. 12. These were teaching Signs by which the Apostles were known to be Apostles, Messengers sent by God, and their Word and Doctrine to be the Message which God sent by them. These miraculous powers of the Spirit of God visible in the Apostles, and those that received their Doctrine, were that which procured such wonderful success to the preaching of the Gospel, notwithstanding the fiercest opposition of Adversaries. The very first day in which the Gospel set out armed, and attended with these powers, it brought in of Converts no less than 3000 Souls: and so went forth conquering and to conquer from Jerusalem and throughout all Judea and Samaria, and to the uttermost parts of the Earth. I will not dare, saith St. Paul, to speak of any of those things which Christ hath not wrought by me to make

the Gentiles obedient, by word and deed (by the word preached, and the mighty deeds that did accompany it) through mighty Signs and Wonders by the power of the Spirit of God ; so that from *Jerusalem*, and round about to *Illyricum* , I have fully preached the Gospel of Christ, *Rom.* 15. 18, 19.

That which made the Gospel the more *credible*, as coming from God ; and the more *successful* in bringing in multitudes of new Converts, and in *confirming* and establishing those who were already converted , was in that the holy Spirit was shed abroad in those Miraculous Gifts, not only upon the Apostles that preached that Doctrine ; but also upon those that received it, and believed it afterwards, as well as on the day of *Pentecost*. And that the more credit might be thereby procured to the Apostles in their Message from God to men, the holy Ghost in extraordinary gifts was given to the Disciples after they believed, by the laying on of the Apostles hands. Thus at *Samaritæ*, the Believers converted by *Philip*, received the holy Ghost, not by the laying on of his hands, but of the hands of *Peter* and *John*, *Acts* 8. 17. And that they received the holy Ghost in some visible effects, appears, in that it is said that when *Simon* saw that through the laying on of the Apostles hands, the Holy Ghost was given, he offered

them Money for the like power. What, to confer inward spiritual Grace? No; that was not the thing which he saw or could see the Apostles do; nor is it probable that he desired it. Likewise those Believers at *Ephesus*, when *Paul* had laid his hands on them, the Holy Ghost came on them, and they spake with tongues, and prophesied, *Acts* 19. 6. Thus it is said of them, that *after* they believed, they were *sealed with the Holy Spirit of Promise*, as the earnest of the future Inheritance, and purchased possession, they continuing in the belief and practice of that Gospel that came thus confirmed to them, *Eph.* 1. 13, 14. At the very first indeed it should seem the Holy Ghost fell on the Believers thus without laying on of the Apostles hands; as in *Acts* 2. & 10. 44. But afterwards we have seen how it was. The Spirit in some extraordinary gifts was poured on some of the Prophets of old; but we never read that it was in such sort poured out on them that believed their Prophecy likewise, as now it was upon those that received the Apostles Doctrine. And therefore such a thing as this was foretold by the Prophets, as peculiar to the coming of the *Messias*, and as that by which he might be known to be come when the event of such Predictions took place, even as it came to pass here. The Prediction, *Joel* 2. 28. was, that

in the *last days* the Spirit should be poured out upon all flesh; in the *last days*, that is, in the last days of the *Jewish State* or *Commonwealth* (as may be evinced by the Context) in which Christ came, as was foretold by his Prophets; in which time also the Spirit was poured out in miraculous gifts and operations, as a testimony that the *Messias* was come. The Holy Spirit in the effects of it in these extraordinary gifts and operations, is called the *testifying* of Christ, or the *witness* which he bore touching his being the true *Messiah* and Saviour of the world, *John* 15. 26, 27. But when he, the Comforter, is come — even the Spirit of Truth — he shall *testifie* of me; and ye also (Apostles) shall bear witness, because ye have been with me from the beginning. And again, *1 John* 5. 6. This is he that came by water and blood — and it is the Spirit that beareth *witness*, because the Spirit is truth. *John* 16. 8. *And when he* (the Comforter) *is come, he will convince the world of sin, because they believe not on me, saith Christ; of Righteousness, because I go to my Father, (was taken up into heaven) and of Judgment, because the Prince of this world is judged: the Devil dethroned and cast down, as he was when the Mouths of his Oracles were stopped, and the Idol-Temples shut up, and his Kingdom and Rule demolished by the preach-*

ing of the Gospel among the Heathen, accompanied with these Miraculous Effects of the Spirit, which bore down all before it, as it were; and therefore this is called the Demonstration of the Spirit and Power; as opposed to Humane Oratory among Heathen Philosophers, and the way of Humane Demonstration, 1 *Cor.* 2. 4. This wonderful effusion of the Spirit in miraculous Gifts, was that Baptism of the Spirit we read of, which you with some others, have in these days, vainly pretended to under another Notion, of being baptized with the Spirit. But if you will but compare *Mat.* 3. 11. and *Acts* 1. 5. with *Act.* 2. 3, 4. and 11. 15, 16. you may easily discern your Error in applying it to any thing but to that extraordinary and miraculous effusion of the Spirit.

By all this you may see how one Scripture falls in with, and explains another, if you will but take hold of a right Notion of the end for which the plentiful effusion of the Spirit was foretold and promised. Which was not to guide all Christians by its inward motions without outward teaching, but to enable some to teach the right Faith and Life to others, even to those of other Tongues, in their own Language; and to confirm their Doctrine thereby, and by other operations of the Spirit to be from God.

And

And these extraordinary effects of the Spirit were greatly necessary to accompany the first promulgation and planting of the Gospel in the world, to procure credit to it, belief of it from the *Jews*, who otherwise would not have been taken off from their old way of Levitical & Ceremonial worship, which they had received from God: and from the Gentile-Nations, who otherwise would not have been taken off from their Idolatrous and Superstitious way of Worship in which they had been deeply rooted by long and ancient Tradition, received from their Forefathers. And therefore St. *Paul* saith, as was observed before, that Tongues, that is, the gift of speaking divers Tongues on a sudden, are *a sign, not to them that believe, but to them that believe not*; 1 Cor. 14. 22. As the giving of the Law by *Moses*, was accompanied with Signs and Wonders which were wrought by *Moses*, both before and after the first promulgation of it, to procure belief from the *Jews*, that he was sent of God, and that the Law given by him, was from God: So it was as necessary that the first promulgation of the Gospel by the Son of God himself, and by those that were immediately sent by him, should be, for the same reason, accompanied with more and greater Miracles and Wonders, than those wrought by *Moses* were; as Christ himself was

was greater than *Moses*; and as the abrogation of the Old, and the giving of the New Law, was more than the giving of the Law only, when there was no promulgate Law before in being. And therefore our Saviour said of the *Jews* that would not receive his Doctrine, but still stuck to the Letter of the Law of *Moses*; *If I had not done among them the works which none other man hath done, they had not had sin*, John 15. 24. And as it was not necessary to continue those or the like Miracles and Wonders in the *Jewish* Church, after the Law had been well established by them; but that the Law being once committed to writing, might be, as it was, their standing Rule of Worship and Conversation: Even so after the Gospel had received a sufficient attestation to be from God, by the continuance of those miraculous Gifts of the Holy Ghost in the Church for some time, till the Doctrine and History of the Gospel were committed to writing, and those Writings owned as Authentick Records every where by the Church, in all known parts of the world; it was then no more necessary, as the event shews, to perpetuate Miracles in the Christian Church, for the confirmation of the Gospel, than it was to perpetuate them in the *Jewish*, for the ratification of the Law; but that the Doctrine and History of the Gospel in Books of the
New

New Testament, should be of like use to Christians, as the Law and Prophets in Books was to the *Jews* of old.

The Prophets of old, who though they were extraordinarily inspired, did all along, in their time, call the *Jews* to obedience to the written Law of *Moses*, and to Repentance for transgressing that. And when prophesying in this sense, was to cease from among them, for several Ages, God by *Malachy*, the last of those Prophets, gave it in charge to that People, to remember the written Law of *Moses*, as that by which they were to govern themselves. Remember, saith he, *the Law of Moses my Servant, which I commanded him in Horeb for all Israel, with the Statutes and Judgments*, Mal. 4. 4.

And it was foretold by *Moses*, concerning Christ, that a Prophet should be raised up by God, *like* unto him, *Dent.* 18. 15, 18. And although Christ that Prophet was *unlike* unto *Moses* in many other things wherein our Lord excelled him, yet he was truly *like* unto him in this, *viz.* in that he as Mediator, gave forth the Evangelical Law at his Appearance in the world, as that which was to be the standing Rule unto Christians throughout the whole duration of the Kingdom of the *Messias*; as *Moses*, who also was a Mediator in that respect, had delivered a standing Law to the *Jews*,

Jews, by which they were to govern themselves throughout their Generations, and the Administration of the *Mosaical* Covenant.

By what hath been said touching the plentiful effusion of the Spirit upon the first setting out of the Gospel into the world, you may see (if Prejudice do not blindfold you) that what was done in that kind, is so far from giving any countenance to your Opinion of the Spirit's being given to teach men immediately by internal Illumination and Operation, without outward Ministry and Teaching, that it is an evident proof of the quite contrary. For the Spirit was thus given to the Apostles and others, that they might propagate the Christian Faith in the world, being enabled thereby to make it known to them of other Languages, in their own Tongues, and to embolden them to run all hazards in so doing (for they being filled with the Holy Ghost, spake the Word of God with all boldness, *Acts* 4. 31.) And likewise to convince the World that Christ and his Apostles, and their Doctrine, were all from God. All which was done by Vocal Teaching, and Visible Signs, not excluding the Inward Assistance of divine Grace: All which would have been needless, if God had chosen to teach men by the Light of Christ within only, as you speak. So that either your Enthusiastical Notion overthrows

throws God's Method of proceeding to teach men the Christian Religion, or else his Method overthrows your Notion ; for doubtless they are contrary one to another ; and whether it be better to follow God or man, judge you !

§ 15. Another place misunderstood and misapplied by you, is, *John 16. 13. When the Spirit of Truth is come, he will guide you into all Truth.* Which is not a Promise of sending the Spirit to guide *all Christians* by its *immediate* motions ; but a Promise to his *Apostles* ; for they only were then present with Christ at the Passover, just before his Apprehension and Suffering.

And this, and other like Promises of sending the Spirit, were made to them, to encourage them the better to bear his departure from them ; giving them to know thereby, how they should be enabled when he should be taken from them, to carry on the great work of Apostleship, to which he had chosen them. And this he did, first by giving them to understand that this Spirit should bring all things to their remembrance which he had spoken unto them while he was yet with them.
2. That this Spirit of his should teach them all things in which Christ himself had not instructed them while he was with them, inasmuch as they were not then able to bear them.

them. 3. That this Spirit (to wit, in his miraculous Gifts) should concur with them in testifying of Christ, *John* 14. 26. *But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall bring all things to your remembrance whatsoever I have said unto you.* *John* 16. 12, 13. *I have yet many things to say unto you, but ye cannot bear them now: Howbeit, when he, the Spirit of Truth is come, he will guide you into all Truth, and he will shew you things to come.* Chap. 14. 26. *He shall teach you all things.* Chap. 15. 26, 27. *But when the Comforter is come, whom I will send unto you from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning.* This agrees exactly with what he said again to them after he was risen, *Acts* 1. 8. *Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be Witnesses unto me, &c.*

And that these Predictions and Promises of sending the Holy Ghost upon the Apostles, the better to qualify them for their great Work, and Office, began to be made good to them in those extraordinary Gifts which were poured out on them on the day of *Pentecost*, and that Christ's Prediction of the coming of the Holy Ghost did refer to that, appears by what *St. Peter* said in his Sermon upon that occasion, *Acts* 2. 33, *Therefore being by the right hand of*
 God

God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and bear, the Spirit in its sensible effects. Compare herewith *Acts* 1.4, 5. *Wait for the Promise of the Father, which, saith he, (Jesus) which ye have [heard of me]-- ye shall be baptized with the Holy Ghost not many days hence.* The giving of the Spirit *thus*, was purposely reserved for the honour and evidence of Christ's Exaltation in Glory; but the Spirit to sanctifie, was given before: *The Holy Ghost was not yet given, because Jesus was not yet glorified,* John 7. 39.

But the sending of the Holy Ghost to these ends, is greatly remote from the end you assign thereof, as hath also been shewn before; and which you may easily see by what hath been here represented to you, if the Light which was once in you, be not become Darkness. Your applying Promises, as if made to all Christians as Christians, and to common and ordinary cases, which were made to the Apostles only, or to them and some others in extraordinary cases, peculiar to persons extraordinarily qualified, and extraordinarily sent, hath led you and some others into very dangerous errors, that have made very bad work in the Church of God.

§ 16. Another Scripture which you are wont frequently to produce in defence of this Opinion

Opinion of yours, touching the Spirits inward Teaching without outward Teaching by man, is, 1 *John* 2. 20. *But ye have an Unction from the Holy One, and ye know all things.* And again, ver. 27. *But the Anointing which ye have received of him, abideth in you, and ye need not that any man teach you; but as the same Anointing teacheth you of all things, and is Truth, and is no Lie; and even as it hath taught you, ye shall abide in him.*

Whatever the right sence of this Scripture is, 'tis certain your Notion of the Holy Spirit's teaching men (that live under the Gospel, as those did to whom these words were written) whatever they ought to believe and do without any outward Teaching by Speech or Writing, cannot be the sence of it; because such a sence of the place is inconsistent with what is manifestly proved in my Propositions before laid down; and because it would render the design of St. *John* in this Epistle and other Writings of his, needless, in which he labours to settle and firmly establish the Christians in the Belief and Practice of what they had heard, and by hearing had been taught from the beginning, against all Temptations to Apostacy from, or Loofness in the Profession of Christianity. But if we consider upon what occasion these words are here brought in, and compare them also with what we find

in

in some other Scriptures, it will be no hard matter to understand the Apostles scope in them.

He had observed to them in the 18. v. that even then *there were many Antichrists*. And in ver. 19. that they, those many Antichrists, *went out from them*: And his scope in the rest of the Chap. is to fortify and antidote them against the poysonous pretensions of those Antichrists, who as he describes them in ver. 22, *did deny that Jesus was the Christ*. That this was here his scope and design, appears by ver. 26. where he saith, *these things have I written unto you concerning those that seduce you*.

Now the means he makes use of to preserve them under this danger; and to establish them, is by putting them in remembrance by what means they at the first came to be perswaded of the truth of that Doctrine, by which they were taught that *Jesus is the Christ*, and that was by pouring out the Holy-Ghost in visible effects upon the Apostles that taught it, and upon those that believed it, and consequently upon themselves, by which the truth of it was abundantly confirmed to them as coming from God.

For that doubtless is meant by the *anointing* here spoken of. *Jesus Christ* himself in respect of the Spirit of glory that appeared in him by his Doctrine and Miracles, was said to be *anointed with the Holy Ghost and with power*, Act, 10. 38. As it was foretold by *Isaiah* the Prophet,

saying, *the Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the Poor*, Isa. 61. 1. Luke 4. 18. and so in like manner the pouring out of the Holy Ghost in miraculous gifts, both upon the Apostles and believers for the confirmation of the Doctrine the one preached, and the other believed, is elsewhere called, their being anointed by God, as here also it is called the *Unction of the holy one*, which is the same thing 2 Cor. 1. 21, 22. *Now he that establisheth us with you into Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.* By this it appears that both Apostles and other believers were established into Christ by the anointing of God upon them, which anointing was his pouring out of the holy Spirit. *Ye have an unction from the Holy one, and ye know all things.* Not that by this Unction the common Christians were immediately inspired with the knowledge of all truths, but that by it they were assured of the truth of all things which the Apostles had taught them; and consequently must needs know thereby that *Jesus was the Christ*, because that was one of the principal Doctrines which they taught, and taught all they did teach in the name of him as such. As they were induced at the first to believe the Doctrine to be from God, because they perceived the anointing of God to be

be upon them that preached it ; so they were afterwards confirmed in the truth of it, because upon their receiving of it , they themselves also received of the same anointing. It is not said that this anointing did teach them all things , but that it did teach them [of] all things, that is, of, or concerning the truth of all things to which it was a witness or evidence as I have shewed it was to the Apostles Doctrine from *Heb. 2. 4. 5. Mar. 16. 20.* and other places.

When then this Apostle says ye have an Unction from the holy one , and ye know all things ; he did not intend thereby to tell them that all things they were to beleive and do , were *revealed* to them by it , but that the Doctrine by which they were taught all things necessary to their salvation , was thereby *attested* to be from God , appears evidently by that which he perswades them to by it in *v. 24.* and that was that the Doctrine which they had heard from the beginning , might therefore be retained and held fast by them that had been so ratified and confirmed to them by the Unction they had from the Holy one. *Let that therefore abide in you which you have heard from the beginning : if that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father.* Agreeable to what he says also in his second Epistle verse 9. *He that abideth in the Doctrine of Christ , he*

hath both the Father and the Son. And therefore when he says again, *ye need not that any man teach you, but as the same anointing teacheth you of all things and is truth, and is no lie;* he doth not thereby mean that they needed no farther teaching by man for their establishment and building up in the Faith: for if he had, he had contradicted himself in what he was now doing in this *Chap.* and all along in this *Epistle.* And therefore his meaning must be, that they needed not from him or any other man, any teaching that could, or could reasonably pretend to give them greater assurance of any thing, than that anointing gave them of *Jesus* his being the *Christ*, and of the truth of that Doctrine which they had heard from the beginning: for that anointing saith he, is truth and is no lie, but such as could not deceive them, it being God's witness from Heaven. And from thence concludes, saying, that as it hath taught you, ye shall abide in him. As if he should have said: as this anointing did at the first prevail with you to receive *Jesus* as the true *Messias*; so for the same cause I am confident you will (as you have the greatest reason) still abide in him; notwithstanding all pretences of Seducers to take you off.

This then being the scope and drift of the Apostle in this place, to which the several expressions here used are accommodated, and by which

which they are to be interpreted and understood, how I pray you will you find your opinion here, of the Spirits inward teaching of all things without any outward teaching? You are wont to say that the Scriptures are not to be understood but by the same Spirit that gave them forth. And the Spirit doubtless is not wanting to assist the sincere endeavours of men in searching after the sence of the Scriptures in order to practice. But truly if we should judge of mens having the Spirit by their understanding the Scriptures, I think there would be as little reason to think you have the Spirit, as any sort of men that have read the Scriptures, for doubtless there are scarce any sort of men if any at all, that do more grossly misunderstand and misapply, and so abuse the Scriptures, than you do, and that under the greatest confidence too of being guided in your sence and notions of them by the Spirit of God. You take the sound of words in Scripture, which, as you fancy, comport with your notions and opinions; and then apply them to your purpose, and then are confident the Holy Spirit hath guided you therein. When-as alas you do not understand the intent or design of the Writer in the places where such expressions are, no nor, as is to be feared, do you make it your business to understand it, but think your business is rather to sit still and to expect

the immediate teachings of the Spirit, and then conclude your conceptions which first offer themselves to you, to be his teachings. And on the other hand conclude all rational opposition that is made against you by such as have taken pains to consider the scope and coherence of Scripture, to be the issues of fleshly wisdom and carnal reason. So that I know not which is more to be pitied, your ignorance or your confidence: but certain it is that you are to be pittied for both.

It is observable that when *Solomon* (a man wiser in his generation than any of you are in yours) had a promise from God of being made wise above all that were before him, did not therefore think himself unconcerned in labour and diligent search to attain it, but said, *I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travel*, saith he, *bath God given to the Sons of men to be exercised therewith*, Eccles. i. 13. And as he saith the blessing of the Lord maketh rich, in one place; so he saith the diligent hand maketh rich, in another, from which may fairly be collected, that the blessing of God in the diligent use of due means, is the way to prosper in the world. And it is as true in the course of attaining to spiritual riches in understanding and grace, as it is in temporals. And therefore he saith again in reference to that:

that : if thou cryest after knowledge and liftest up thy voice for understanding : if thou seekest her as silver, and searchest for her as for hid Treasures : then shalt thou understand the fear of the Lord and find the knowledge of God, for the Lord giveth wisdom : out of his mouth proceedeth knowledge and understanding : that is he gives such wisdom unto men usually upon those terms fore-mentioned, Prov. 2, 3, 4, 5, 6.

But your rare notions, like *Jacobs Venison*, are usually too soon & too easily come by to be right.

§. 17. But because I would not be too tedious, I shall, I think in reference to the business in hand, consider but one or two places of Scripture more, at which you stumble, unless others fall in upon occasion of discussing those. And one of them is, *Rom. 8. 14. As many as are led by the Spirit of God, they are the Sons of God.* And you suppose this comports with your wild notion of mens being guided by the internal teachings of the Spirit, without outward teaching. But why I pray you without outward teaching? Do you not know that the whole Gospel preached by Christ and his Apostles, and afterwards written, is the Issue or product of the Spirit? Is not all the Holy Scripture given by inspiration of God? Did not the holy men of old (the Prophets) speak and write as they were moved by the Holy Ghost? and do not you your selves say that the Scriptures

cannot be understood but by the *same Spirit that gave them forth* ? by which you suppose and grant that they were given forth by the Spirit. And for what end did the Holy Spirit inspire the Apostles first to preach , and after that to write the Holy Doctrine of the Gospel , but to teach men thereby what to beleive and how to live that they might be saved ? And if so, are not all those who are led and guided by this Gospel which is the Doctrine of the Holy Spirit, led by the Spirit of God ?

There's no doubt but that the Spirit by its inward operations upon the minds of men doth concur with that teaching of his which is from without by the Scriptures , and by men from the Scriptures. But methinks it's wonderful ! I mean wonderfully absurd that you should divide the Spirits teaching and leading , and oppose his inward to his outward teaching. Whereas the Lord hath declared expressly that his word outwardly, and Spirit shall be so conjoynd in carrying on his design of grace towards the world under the Gospel, as that they shall never be separated, *Isa, 59. 21. As for me this is my Covenant with them saith the Lord, my Spirit that is upon thee and my words which I have put in thy mouth , shall not depart out of thy mouth, nor out of the mouth of thy Seed , nor out of the of mouth thy Seeds Seed, saith the Lord, from hence forth and for ever, (Prov. 123.)*

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By which and by other Scriptures, I know assuredly that whatever inward teaching by the Spirit you pretend to, yet the Holy Spirit never taught you to believe or to say that the Spirits inward teaching only, without any outward teaching by the Scriptures or by men, is the rule of Faith and Practice, whatever other Spirit it is that taught it you, the which it concerns you more than me to examine. For the Spirit having said thus much by this holy man of God in this Place (for he as all other Prophets spake as they were moved by the Holy Ghost) I am sure he hath said nothing to the contrary in any other; for the word that proceeds from the Spirit of truth, *is not yea and nay.*

When St. Paul said, *Gal. 5. 18. if ye are led by the Spirit ye are not under the Law*; he did not mean, if they were led by the inward guidance of the Spirit without the outward conduct of the Gospel, but under the word Spirit here, he opposeth the Gospel to the Law. And his meaning was, that if they gave up themselves to the conduct of the Spirit by the Gospel, they should not need to make conscience still of the Ceremonies of *Moses's* Law, as Circumcision or the like, as some among them did, from which he had been dehortng them in the begining of this Chapter.

This

This Gospel is called the *Law of the Spirit of Life in Christ Jesus*, which frees those that walk after it, and not after the Flesh, *from the Law of Sin and Death*, Rom. 8. 1, 2. And where this Gospel is received into the heart so as that it is predominant there, there Christ dwells and the Spirit dwells by that word of the Gospel. And thus *Christ is in men the hope of Glory*: and thus *Christ dwells in the heart by Faith*, by Faith in his word: and those live and *walk in the Light*, that live and walk according to this word: and thus they *abide in Christ*, that *have his word abiding in them*: and those that *abide in the Doctrine of Christ*, have both the *Father and the Son*: and they are *spiritually minded*, whose minds are powerfully influenced by the Gospel: and they *resist the Holy Ghost*, who resist that word which hath been declared by motion and inspiration from him: So inseparable are the Word and Spirit in the conduct of Christians to happiness.

St. Paul exhorted the *Ephesians* to be filled with the Spirit. in order to their speaking to themselves in Psalms, and Hymnes and Spiritual Songs, Eph. 5. 18, 19. and the *Colossians* that they would *let the word of Christ dwell in them richly*, in order to the same end, Col. 3. 16. From both which passages compared it appears, that the Word of Christ which is the Gospel, and the Spirit, do concur and co-operate

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rate in producing the same Spiritual effects in men ; Yea , it seems they are so unanimous in their operation in reference hereto , that when but one is named , the other is to be understood ; or else that the variation of expression , is but another word for the same thing.

These things being so plain throughout the current of the Scriptures ; your bold and confident assertion to the contrary , discovers your very great unskilfulness in the nature of the Evangelical Dispensation , and your utter insufficiency and unfitness to take upon you to teach others , and that you need rather your selves to be taught the first principles of the Doctrine of Christ.

§. 18. *Heb. 8. 10, 11.* is another place which you would constrain to serve your turn , and to make it evident that under the New Covenant , God himself doth so inwardly teach men and write his Laws in their hearts , that they need no outward teaching what to believe or do , by any other means : because it is there said, *I will put or give my Laws into their minds and write them in their hearts : and they shall not teach every man his Neighbour, and every man his Brother ; saying , know the Lord ; for all shall know me from the least to the greatest.* But when you can but obtain of your selves seriously and impartially to consider for what end God hath set in his Church first Apostles , and then

then Pastors and Teachers, if not to teach men what to know, believe and do that they may be saved; I doubt not but you will then find it necessary to understand this place of Scripture so as that it may not run counter to, and contradict the whole current of Scripture, elsewhere; as it will if your sense of it take place, as I have already shewed at large. And therefore seeing your sense of it cannot stand unless the general testimony of the Scriptures fall; another sense of it must of necessity be accepted of.

These words then as noting the difference of the second Covenant from the first, are a form of speech to set forth after a rhetorical way, how plainly and easily to be understood, the mind of God touching the Salvation of men, shall be revealed and made known under the Gospel, in comparison of what it was before. Before and under the old Covenant it was but obscurely made known by dark Prophecies, (which are therefore said to be *a light shining in a dark place*, 2. Pet. 1. 19.) and under types and figures and literal representations, so that the Children of Israel could not see to the end of those things which are now abolished: they could rarely and not without much difficulty and uncertainty, if at all, understand the end or design of them, or what was signified by them.

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till the Gospel came and revealed them. And therefore St. Paul saith, before Faith came, we were kept under the Law, *shut up* unto the Faith, which should *afterwards be revealed*, Gal. 3. 23. So that by all the teaching they had though there were Precept upon Precept, Precept upon Precept, Line upon Line, Line upon Line, here a little and there a little, as the Prophet speaks, yet they had and could have but a dim and very imperfect sight and knowledge of what is now revealed in the Gospel. And therefore its said of the Prophets themselves, who having their predictions by immediate revelation from God, were like to know more in this kind than any other in those times, yet its said of them that when they Prophesied of the Grace that should come to them that are under the Gospel, though they *enquired diligently what as well as what manner of time the Spirit of Christ which was in them did signifie, when it testified before hand the sufferings of Christ and the glory that should follow*, yet I say 'tis said of them, *that not unto themselves but unto us they did Minister the things which are reported by them that have preached the Gospel, with the Holy Ghost sent down from heaven*, 1. Pet. I. 10, 11, 12. In this respect it was said, though none of the Prophets were greater than *John the Baptist*, yet the least
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in the Kingdom of God is greater than he. This was their Case then.

But now by the Gospel the way of Salvation by Christ, and the terms and conditions upon which it is promised, are so nakedly, plainly and clearly revealed, and fitted to mens understandings and capacities, that so much as is necessary to Salvation, may very easily be understood by persons of very ordinary and common capacities, and without much teaching; as appears by those that were converted and baptized (as the Jaylor and his Household, and the three thousand in *Acts* 2.) with little teaching. Upon account of which clear revelation, its said, we all with *open face* behold as in a Glass the Glory of the Lord: the Glory of his Wisdom, Goodness, Grace and Mercy, in the way of Salvation now exhibited in the Gospel, 2. *Cor.* 3. 18. Upon account of this difference it is I conceive that St. *John* saith, *the darkness is past, and the true Light now shineth*, 1 *Joh.* 2. 8.

Besides, the Laws and terms of the New Covenant, are not only fitted to the understandings and capacities of all sorts of persons by the plainness of the Revelation of them; but are such also in the very nature of them as that they commend themselves to every mans acceptation and choice, and are every whit as worthy to be embraced by their wills, as they

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are easie to be understood by the reason of their minds.

A great part of the Laws of the Old Covenant which were but figurative of the terms of the New, had little or nothing in them to commend themselves to mens acceptation and choice, so long as their Symbolical nature was not understood, save what the authority of God in commanding them gave them. Circumcision, Sacrificing, legal washings, and Purifications and the like, were in *St. Pauls* account but beggarly Elements when the command of God for the observation of them, was taken off: And not only so, but they were a Yoke, which as *St. Peter* said, neither we nor our Fathers were able to bear; a Yoke of Bondage as *St. Paul* calls them. Whereas most of the Precepts of the Gospel, the things commanded there, are desirable in themselves, if they had not been commanded by a promulgate Law: To love and worship God; to repent of that which hath been ill done, to be sober, chaste, and temperate: to do to others as we would be done to our selves in point of equity, fidelity and charity: to be humble and meek, patient and contented, and the like, are things that tend to the peace and satisfaction of the minde, to the health of the body and long life, to a mans Credit, Reputation, and thriving in the World, and to the good of humane Society;
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besides their certain relation to a future happy State. And there is no man that acts according to the best reason of his minde, but would chuse these things though you should suppose him under no expresse command to do it, and though there were no Heaven promised or Hell threatened. But when you consider the great reward in another World that is promised to a faithful observance of the Laws of Christ and to a belief in him; and the dreadful threatenings against such as despise and neglect them, it makes them yet far more desirable and eligible; because as it is natural for every man to desire the happiness and perfection of his own being, so it is agreeable to the highest reason in man to chuse the means that tend thereto, and such is our obedience to the Gospel. And these rewards which are such mighty motives to obedience, are far more clearly revealed and brought into open Light by the Gospel, than they were before; which makes the Gospel far more effectual to perswade to Holy Living, than the Law could be. *The Law made nothing perfect, but the bringing in of a better hope did by which we draw nigh unto God, Heb. 7. 19.*

These two things forementioned then, the easiness of understanding God's way and method of Salvation from the plainness and fulness of the revelation of it under the New Covenant, by which it is fitted to every capacity, and the

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innate goodness of the Laws thereof, in conjunction with the promise of eternal Life made to the observance of them, by which they are also compleatly fitted to attract and draw mens wills to accept., embrace and chuse them; these I say are the things I conceive foretold in that Prophesie, *Jer. 31.* here cited in *Heb. 8.* under those expressions of God's putting, giving or conveying his Laws into the mind and writing them in the heart, so that they shall not teach every man his Neighbour, and every man his Brother, &c. And when it is so said, it is not then said that they shall not be taught neither by Apostles, Evangelists, Pastors, or Teachers; but they shall not teach every man his Neighbour and every man his Brother. And though the Phrase here used seem absolute in sound, yet it may well be understood in a Comparative sence, as other expressions in Scripture of like nature sometimes must be. As when its said *labour not for the meat that perisheth, but for that meat which endureth to everlasting Life,* *Joh. 6. 26.* The meaning here of labour not, is labour not so much. And so again; *I desired Mercy and not Sacrifice,* *Hos. 6. 6.* the meaning is, I desired Mercy more than Sacrifice, or Sacrifice not so much as Mercy. So again *Eph. 6. 12. we wrestle not with flesh and blood,* that is, not only or not so much, but against Principalities, &c. And so here, when it is said

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they shall not teach every man his Neighbour, &c. The meaning may be that they shall not so much need to do it under the second Covenant as under the first. But indeed the words and phrase here used, seem to be a strain of elegance oft used in Scriptures, when to set forth the greatness or great abundance and plenty of things, expressions are used improperly and hyperbolically in reference thereto, and so are not to be understood properly, but figuratively. As when it is said in reference to the same thing under the Gospel with that I have been now speaking of, *That the Earth shall be filled with the knowledge of the Lord as the waters cover the Sea*, Isa. 11. 9. I suppose you will not understand this in such a strict sense as if it foretold in Gospel-times, that there should be no more knowledge of God wanting on the Earth, than there is bare ground in the Sea: or that *David* would have the World believe that he did weep a River, yea Rivers full of Tears, when he said, *mine eyes run down with Rivers of Tears, because men keep not thy Laws*, Psalm 119. or that *St. John* did think in a strict sense that the world could not contain the books, if all the signs which *Jesus* did, should be written, *Joh. 20.* And if not, why should you so much as once imagine that these words of the Prophet should foretel, that under the New Covenant there should be no need of teaching

teaching by mans Ministry, when the whole current of the Scriptures of the New Testament both in precept and example, shew the contrary? The words of the Prophet here, are only a prediction of the rich and plentiful means of Knowledge and Grace that was to be vouchsafed under the New Covenant more than under the Old.

§. 19. One would think you have an aking Tooth against outward teaching, when you build such Castles in the Air as ye do rather than none, to batter it down. But how comes it to pass that you use it so much your selves, if there be no more need of it than you pretend? I know that which you alledge to excuse your selves in this seeming contradiction, is this, or to this effect. You say though men need not be taught by men what it is which they ought to know, believe and do, the light within teaching them this, and being a Rule to them in these things: yet in as much as men may and do rebel against this light, its necessary to call upon and perswade them to obey it.

But in this Plea you suppose for truth that which is a manifest, gross, and most dangerous and pernicious error, which is this: That it is not as well necessary to teach men by the Scriptures and by the Ministry of men, to know & believe what is necessary to their salvation, as

it is to perswade them to do what is necessary thereto. For contrary hereunto I have already proved, that for men that live under the Gospel, its necessary to their Salvation that they know and believe that *Jesus* is the Christ the Son of God, and Saviour of the World, and that remission of sin is promised in his name to such as repent. I have proved likewise that these things cannot be known, but either by immediate revelation from God, or by instruction from them that have had such Revelation, or by them whose knowledge thereof hath been derived down successively by outward teaching from the first preachers of such Doctrine. To which I will now add as followes.

In the Apostles days the Converts that were then made such, were brought to the knowledge and belief of those great Articles of the Christian Faith, fundamentally necessary to Salvation, by hearing the Word taught and the Scriptures opened. This appears all along the Acts of the Apostles: In Chap. 2. when Peter had said ver. 36. *Let all the House of Israel know assuredly, that God hath made that same Jesus whom ye crucified, both Lord and Christ:* and had further said unto them ver. 38. *Repent and be baptized every one of you in the Name of Jesus Christ for the remission of sins:* then its said ver. 41. *then they that gladly received his Word were baptized.* And Chap. 8. 12.

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But when they believed Philip, Preaching the things concerning the Kingdom of God and the Name of Jesus Christ, they were baptized. And Chap. 11, 13, 14. Send men to Joppa; and call for Simon whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved. Again Chap. 16. 31, 32, 34. They said, believe on the Lord Jesus Christ and thou shalt be saved and thy house: And they spake unto him the Word of the Lord, and to all that were in his house: and he rejoiced believing in God with all his House. And Chap. 17. 2, 3, 4. And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alledging that Christ must needs have suffered and risen from the dead: and that this Jesus whom I preach unto you is Christ. And some of them believed, ver. 11, 12. They received the Word with all readiness of mind and searched the Scriptures daily whether those things were so, therefore many believed. Again Chap. 18. 8. And many of the Corinthians, hearing, believed and were baptized, ver. 28. and he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ. And Chap. 26. 17, 18. To whom now I send thee to open their eyes, and to turn them from darkness to light. Also Chap. 28. 23, 24. To whom he expounded and testified

the Kingdom of God , perswading them concerning *Jesus* , both *out of the Law of Moses and out of the Prophets* , from morning till evening : *and some believed the things which were spoken.* By all these instances you see or may see in what way and by what means God brought men to know Christ , and to believe in him in the Apostles days under the highest Dispensation of Gospel-light as ever shined upon the World. The Apostles Commission was to go and teach all Nations , baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever he had commanded them, *Mat. 28.* They in pursuance of this', first taught the People to know and believe that *Jesus* was the *Christ*, and that remission of sins was granted in his Name to such as believed, repented, and were baptized : and then they afterwards instructed them in the particular duties of Holy living.

Nothing can be plainer than that this was the way and method which God pitcht upon , and used in the Apostles days, to bring men to the knowledge and belief of what was necessary to their Salvation. And how you will satisfie the World or your selves either, that God a few years ago not heard of till then , hath altered his method , and that now he reveals these things to men without any such teaching
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by the Scriptures and Ministry of men, as in those times he constantly used to do, I know not, nor as I believe you neither.

But I pray you give an honest account to such as are unsatisfied, for what reason it is that you are so zealous against teaching by men, when you have but such thin pretences to support your selves in so doing. Suppose your error were the truth, and that God did by a light created in every man, sufficiently teach them what they ought to believe and do: pray you what hurt would accrue to men by having the same things imparted to them by men from without, which they know and believe already by a light within. When *St. Peter* had occasion to write to those that were already enlightened within (though not in your pretended way) he said unto them, I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth, *2 Pet. 1, 12.* And *St. John* in his *1. Epist. 2. 21.* I have not written unto you, because ye know not the truth, but because you know it, and that no lie is of the truth. And do not you your selves grant that the Light within you witnesseth to that which is in the Scriptures, and that the Scriptures are as a Coppie of it? Why then are you so angry with them that teach the people from the Scriptures, those truths which

you say the light within you witnesseth to?

I would ye did not give too much occasion hereby to suspect your integrity, when you make such sad out-cries against the publick Ministry, one as well as another without distinction, as you are wont to do; when-as you cannot but know, if you know at all what they preach, that they teach the same Doctrine in the main to the people, which the Apostles taught, and which is declared in the Scriptures, and so the same which you say the Light within you witnesseth to: And also that they teach the People, that it is not the hearing of this Doctrine preached to them, no nor yet the knowledge of it neither, will avail them to their Salvation, without receiving it into their hearts, or without such a belief of it as issues it self in a frame of Spirit and tenour of Life and conversation, as is suitable to it. And if you know not this, and yet speak evil of them for their preaching, as surmising worse; you then make your selves of the number of those ill men which *Peter* and *Jude* describe, *who spake evil of the things they know not*, 2. Pet. 2. 12. Jude 10.

Besides you apparently discover a very ill mind while you seek to make them odious to the people by that which doth not at all make them so, save only in the opinion of those whose minds are corrupted with prejudice against

against all teachers of Holy things as such, or with Covetousness, or Interest of a party; and that is their taking mony of the people wherewith to support themselves and Families in serving them in the dear concernments of their souls: And therefore you stile them hirelings, such as preach for hire, and make a trade of it, and so make merchandize of mens souls. Not considering that in doing thus you reproach the wisdom of our Lord who hath *ordained that those that preach the Gospel, should live of the Gospel*, 1. Cor. 9. 14. and hath said in reference hereto, that the *Labourer is worthy of his hire*, Luke 10. 7. and that such as labour in the Word and Doctrine are worthy of double honour, 1. Tim. 5. 17. that those that are taught in the Word, should communicate to him that teacheth in all good things, Gal. 6. 6. And St. Paul said of himself that he robbed other Churches taking *wages*, that he might serve the Church of *Corinth* without charge; which he did only to take occasion from the false Apostles, who sought occasion to blast the reputation of his Ministry upon occasion of his taking mony; just as you do now by the Ministers of the Gospel, 2. Cor. 11. 8, 12, 13. And if you do as they did, you will too much deserve the same name they had.

You think, it seems, you may compare them (as frequently you do) with the false Prophets
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and bad Priests of old; of whom it is said that the Priests did teach for hire, and the Prophets divine for money. But are you indeed so far forsaken of understanding as to think it was a crime in the Priests under the Law to take money, or moneys-worth, whereby to live to discharge their Office? You cannot but know what ample provision God made for them, and accounted himself rob'd when their Tithes were detained and kept back from them; and therefore that could not be their crime: But when the people were wicked and did not make conscience of observing God's Laws, but broke them in keeping back the Tithes as well as in other things, the crime of the Priests complained of then, doubtless was that they taught the people corrupt Doctrine, such as would please them, that they might thereby incline them to pay them their Tithes. God in *Malachi's* Prophecie complains of the people that they had robbed him in Tithes and Offerings, even the whole Nation. And then he complains of the Priests also, saying, but ye are departed out of the way, ye have caused many to *stumble at the Law*, ye have *corrupted the Covenant of Levi*, saith the Lord of Hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been *Partial in the Law*. Mal. 2. 8. 9. And so the false Prophets that saw

saw vanity and divined lies, *saying thus saith the Lord God, when the Lord had not spoken.* And why did they so, but to get the peoples money by pleasing them in Prophefying peace to them, when the true Prophets prophesied of judgment, and were persecuted for it? *Ezek. 22. 25, 28.*

And are you sure that all those Ministers that receive money of the people as a reward of their Labours, whom you brand with preaching for hire and divining for money, are such and do as those Priests and Prophets did, for which they are so stigmatized? And if you are not sure of it, as I am sure you are not nor can be: Then I pray you consider how or which way you will quit your selves from being of the number of those *false accusers* of whom *St. Paul* Prophefied, as persons that should have a form of Godliness, and yet deny the power of it, by whom the *times* should be made *perilous*, *2 Tim. 3. 3.*

'Tis possible and too probable that there may be some who for worldly and fleshly respects, may greatly fall short of a faithful discharge of their duty towards the souls under their charge: and if there be any that by dawbing with untempered Mortar, do betray them, I am no advocate for such; they shall bear their burden whosoever they be. But if there be some such, how unreasonable and unchristian
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is it, to condemn the Righteous with the Wicked, and to censure all for somes sake ! It looks as if the work and office it self , were the eye-fore to you , as much, if not more, than their miscarriage in it. And that which adds ground of suspicion herein , is that your great out-cry against them is for taking mony for preaching , which is none of their crime they doing their duty. But those which I fear stand behind you and insensibly influence you herein, know well enough, that if the people could be but prevailed with to withhold maintenance from the Ministry, the Ministerial work would cease , and a Door would be opened for somewhat else. And therefore those Romish Factors that can turn themselves into any shape , have cunningly made use of all sorts of Sects among us , however otherwise differing among themselves , yet in this to agree , to cry down the publick Ministry.

There were in the Apostles time such pretenders to Christianity , and Teachers too , as *sought their own things and not the things of Jesus Christ , that served their own bellies instead of serving Jesus Christ : that through covetousness with feigned words made merchandize of the people ; in order to all which they did corrupt the Word ; by reason of whose pernicious ways , the way of truth was evil spoken of : But by whom ? doubtless by none but by malignant ad-*

adversaries to the truth it self. But we have not the least whisper of any good Christians speaking evil of the faithful Ministry because of some miscarriages of the Scandalous and unfaithful. And yet I believe you would take it ill, if upon account of your doing now not as the good, but as ill men then did, you should be rank'd and numbred not with the good but with the bad; which if you be not, it is because some have more charity for you, than you have for others that better deserve it.

What I was beginning to answer to your Plea for the incongruity of your opinion and practice, hath led me to somewhat a long discourse; and yet I have something more directly to say to it. Your opinion is that men being taught of God himself by his Light and Spirit within now under the New Covenant, need not to be taught by men, nor to have the Scripture for their Teacher. And yet for all that you take upon you to teach the People your selves, whil'st you decry it in others; and say in your defence, that in as much as men may disobey the Light in them, therefore your teaching is necessary to perswade them to obey it. But I pray you, is God's shewing men their duty all the inward teaching you pretend to? Do you not pretend to be led and moved by the Spirit to do as well
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as to know your duty ? Do you not say expressly that the Spirit of God moveth and leadeth into all the works of righteousness, and that the Spirit of Christ only exercises the Conscience to God and Man, and leads into the practice of all Truth ? Nay do you not make the acceptation of what is acceptably done to depend upon the motion and work of the Spirit in the doing of it, and do you not count all that is not so done, to be done in man's own will ? And therefore why do you thus dissemble the matter, and heap one contradiction upon another ? But suppose that which you pretend were the only reason of your teaching : is there not then the same reason that others should Preach as well as you ? Or are none in danger of rebelling against the Light but only such as hear you ? But the plain Truth is for all your talk, that you do undertake to teach men what their Duty is, as well as perswade them to do it ; as appears abundantly in your Books, particularly in those of *Edward Burroughs*. So that by this tergiversation and shuffling, it plainly appears to intelligent men, that the business at the bottom is not that you are against the needfulness of mans teaching, notwithstanding all the teaching by the Light within ; but only against all other mens teaching but your own. So that if you knew your own hearts in this business, you would find

find that the meaning of your crying down all other Teachers, is that yours alone might be exalted. But if your Teachers or any among you do see and know the inconsistency of these your Pretences and Practices, and yet use the Pretences for a blinde, to hide the designe from the people, it is then a perfect peice of——

There is another thing like unto this: you say those that are taught of God, need not that the Scripture should teach them, and that all men are taught of God by his Light within them; and yet it seems you think that men have need to be taught by your Books, though they have no need to be taught by the Scriptures; else why is the World troubled with so many of them? The Pharisees made void the Commandments of God that they might establish their own Traditions: and it looks but untowardly, that while you represent the Holy Scripture as such a needless thing, that you at the same time have sent out such a croud of your own Books as you have done. And if you would have the people believe that they proceed from the same teaching of the Spirit as the Books of the Holy Scriptures do, what shall the people then do when they find them to contradict one another, as they may easily do, if they will but do as the noble *Bereans* did, who searched the Scriptures daily whether
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ther those things were so which were preached to them in the Name of the Lord. As in the present case before us: the Scripture plainly teacheth one method of bringing men to Salvation, and your books another. *Ed. Burrough* in his book teacheth that that is not the body of Christ which was not with the Father before the World began *p. 465*. But the Scripture teacheth that in the fulness of time God sent forth his Son, made of a Woman, *Gal. 4. 4*. Which of these two now must the people believe, or which of these must be the rule to try the other by? your Books or the Holy Scriptures? I pray you speak out, and tell the people plainly; For if the Scriptures be true, as you dare not deny but they are, than your Books in such things as contradict them, must be false; and consequently not the Issue of the infallible Spirit, as you would have the world believe they are. But though we, or an Angel from Heaven, Preach any other Gospel unto you, than that which we have Preached unto you, let him be accursed, said *St. Paul. Gal. 1. 8*.

I have been the longer upon the Point of your Enthusiasm, by which you have set up a new method of your own in opposition to God's method of bringing men to the Christian belief and Life, because I deem it a Mother and a Master-Error to many others which you hold. And therefore have good hopes that if
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you could but be cured of this, you would be in a hopeful way of being cured of the rest, which depend on it, with less difficulty. Having therefore been so long upon this beyond what I first intended, I shall draw towards a conclusion of this address to you, not engaging in particular with the rest of your mistakes. But before I make an end, I would caution you touching two or three things which among others may probably have had a large share in introducing you into this strange mistake.

§. 20. The one is an opinion or conceit that the Gospel is a more mysterious thing than indeed it is. It is true, there are things in the Gospel called a Mystery, the Mysterie of God's will, the Mystery of Christ, the Mystery of Faith, the Mystery of Godliness: and to you, saith Christ to the Disciples, 'tis given to know the Myeries of the Kingdom of God, and the like. Upon occasion of all which, and the like expressions in Scripture; Some people have fancied that there is something else necessary to make a man a true Christian indeed, than what is obvious to vulgar apprehensions, and easie to be understood as other matters are. And therefore they have been wont to esteem a plain and familiar way of teaching the Doctrine of repentance, and the necessity of obedience to the Law of God, together with a belief that Christ dyed for our sins

and rose again according to the Scriptures, to be but a dry and legal way of Preaching. And those that have vented high Speculations and almost or altogether unintelligible notions and new coined Phrases and expressions, concerning the work of God in the Soul, and of Union with Christ, and Communion with God, of living by faith, and walking in the Spirit; these they have accounted Evangelical Preachers, and such preaching and discourses in conference, to be truly Spiritual, and those to be Spiritual Christians that are of this make. And because this way obtained a great reputation among a great many of Christian Professors, many persons have been tempted hereby to proceed so far from one thing to another in this way, both allegorizing Scriptures of plain import, and turning plain points of Doctrine and of great concern into Mystical speculations, until they have made another thing of the plain Doctrine of the Gospel than Christ made it. And this seems to be directly your Case, who in this way are come at last to turn the plain and intelligible method of God's proceeding with men to bring them to the Christian belief and Life, and so to salvation, into Enthusiastical Fancies, Airy Notions and speculations. Such is your conceited Mystery of of the *inward Flesh* of Christ in contradistinction to the Flesh of the Veil, as you phrase it: as
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if Christ had two kinds of Flesh, one hid under another; by which you trouble yea, utterly confound the true Notion of Christ's humane Nature: and the great effects which the Scripture attributes to the Flesh or humane Nature of Christ, those you attribute to a meer fiction which you call the *inward Flesh*; a thing altogether forraign to the Scripture; an error doubtless of a very high nature. Such also is your spiritualizing Baptism and the Lords Supper, to the exclusion of their literal use, and to the disparagement of his wisdom and goodness that ordained them, as well as to the contempt of his Authority which hath enjoined the use of them for the ends for which they were first instituted. Such likewise is your invented Mystery of the Redemption of the *Seed* in men: for the Scripture speaks of no. such thing, but of the Redemption of men themselves.

This mistake about the Mysteriousness of the Christian Religion, hath I fear had a bad influence upon, and produced ill effects in some others as well as your selves, who perhaps have not been yet carried so far out of the way by it, as you have been.

Whereas those things that are absolutely necessary for men of all capacities to know, believe and do, in order to their Salvation, are delivered in the Gospel with great plainness and

easiness to be understood, even of those, of meanest capacities that have but a *mind* to understand them, and will *attend* to them and *consider* them. Who is so weak as not to understand it when it is declared to him, that there was such a one as *Jesus Christ*, and that he was declared to be one come from God, and his Doctrine touching his being the Son of God, and concerning all other things to be true, by the wonderfulness of his Birth of a Virgin, and the many and mighty miracles which he wrought, and which were wrought by others in his Name, and by his Resurrection from the dead? Who is so weak as not to understand when it is declared to him upon good grounds, that this *Jesus* was put to death not for his own, but for our Sins; and that he rose again from the dead the third day? Who is so weak as not to understand when he hears it declared in the Gospel, that forgiveness of Sins, a glorious Resurrection, and eternal Happiness in another World, are promised to those that believe in him as such, and that believe his Doctrine and sincerely obey it, touching the necessity of Repentance consisting in amendment of Life, proceeding from sorrow for Sin, and in a sincere observing all his Precepts. These are things that may be understood by every body that hears and considers them: And yet these are the things revealed by the Gospel

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as necessary to be believed and done in order to salvation. The reason why so many of those that hear the Gospel, do not believe, and obey it to the saving of their Souls, is not because they cannot understand it, but because they are not willing to obey it, and so not willing to believe it, or to consider it; that they might believe it, but chuse rather to please themselves in their evil ways for the present, and so run the hazard for the future, of the Gospels being true or not true; or else flatter themselves with hopes that they do repent and obey the Gospel, under vain and delusive notions of the nature of saving Repentance and Obedience.

And it is not congruous to the goodness of God's nature, to think that when he hath been pleased out of his great compassion to lost men, to make a New Covenant of Salvation upon terms suitable to that love and goodness of his, to think I say, that he should lay the stress of their Salvation upon terms not easie to be understood by all, one as well as another. that are concerned therein.

And therefore the greatest reason I conceive why some things in the Gospel are stiled a Mystery, is because they were so till they were plainly revealed by Christ; a great part of the things therein contained, being such as no man by the highest improvement of reason,

could discover or apprehend, till God in a supernatural way was pleased to reveal them. Such was God's sending his Son to assume our Nature, and to die for our Sins, and the granting Remission of Sins, and eternal Life for his sake, to those that believe and obey the Gospel. But when they are once revealed, and by revelation made plain and easie to be understood by men of all capacities, they are sure then no longer Mysteries to them, unless they remain so through their own wilful neglect to understand them. Agreeable to this is that of St. Paul, Col. 1. 26. Speaking of the Gospel, even, saith he, the Mystery which *hath been hid* from Ages, and from Generations, *but now is made manifest* to his Saints. Eph. 1. 9. Having *made known to us* the Mystery of his will, according to his good pleasure which he hath purposed in himself. So the calling of the Gentiles is called a Mystery, not because it was hard to be understood when the thing was revealed by Christ's Commission to preach the Gospel to them, and by preaching the Gospel had given them the Holy Spirit as he had to the believing Jews at the first, but because this calling of them was little known or understood in the World till then.

God saith St. Paul by revelation made known to me the Mystery, which in other ages was not made known unto the Sons of men, as

it is now revealed unto his Holy Apostles and Prophets by the Spirit; that the Gentiles should be fellow-Heirs, and of the same Body, and partakers of his promise in Christ by the Gospel, *Eph. 3. 2, 6.* And so again *Ver. 9.* and to make all men see, what is the fellowship of the Mystery, which from the beginning of the World hath been hid in God. So that as the Gospel is called a Mystery as containing things in it which had been altogether a Mystery till they were revealed, so it is called a Revelation of the Mystery, by reason of its discovering that which was a Secret before. *Rom. 16. 25, 26.* — The preaching of Jesus Christ according to the *Revelation of the Mystery*, which was kept secret since the world began, *but now is made manifest*, and by the Scriptures of the Prophets according to the commandment of the everlasting God, *made known* to all Nations for the obedience of Faith.

In all this I do not deny but that there are in the Gospel things very Mysterious and hard to be conceived, as touching the manner of their existence, as the Union of Christs two Natures, and the Doctrine of the Trinity of Persons and Unity of Essence, and some other things: But it is not hard to understand that those things really are, when God hath reveal-

ed and declared that they are, though it is very hard, or rather beyond our apprehension to know how and after what manner they are: and to know and believe more than he hath plainly revealed, is not doubtless necessary to mens Salvation: and therefore men should be cautious of laying too great a stress upon their different apprehensions about them.

If you shall say, if Evangelical Truths be made so perceptible by the plainness and fulness of the Revelation of them; how comes it to pass then that there is such difference in mens opinions, and so many controversies about them as there is? I answer, if the differences and controversies be about those things that are necessary to Salvation, I have told you the reason already: it is because men will not be satisfied nor acquiesce in that plainness in which such things are delivered in the Scriptures, but still fancy there is some farther Mystery in them than indeed there is. And when men take that liberty, and think they do excellent well in it, then one fancies he sees this hidden Mystery couched under truths plainly exprest, and another that; when both are wide of the mark. And then men weary themselves in defending their notions on both sides, and can never be reconciled until both lay down their bye-opinions, and submit their judgments to the plainness and simplicity of the truth, labouring to
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improve it to practice, which is the true and proper use of it, which will bring more solid satisfaction to the mind, than all mens Airynotions, how taking soever they may be with some.

But though the things necessary to salvation, are in the Revelation of them, accommodated to the capacities of the weak and simple, whose Salvation is designed by them as well and as much as theirs of stronger and quicker apprehensions, yet there are things under the New Testament that are *hard to be uttered* (as the phrase is *Heb. 5. 11.*) and therefore *hard to be understood*, as the phrase is again *2. Pet. 3. 16.* As there is milk for Eabes who are unskilful in the Word of righteousness, so there is meat for strong Men who by reason of use have their Senses exercised to discern both good and evil, as 'tis said *Heb. 5. 13, 14.* And mens differences about these points proceed at the best from their different measures of Light and understanding, and sometimes are persisted in from that which is worse. So it was in the Apostles time between the believing *Jews* and the blieving *Gentiles*, *Rom. 14.* Which by the way, would not have been, if all good Christians then had been guided by an infallible Light within, as you suppose they are now. If they had, they would not have needed to have been taught and re-taught which are the first principles of the Oracles of God, as some of them were, *Heb. 5.*

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But when men which are but poor in knowledge and yet rich in confidence, undertake to manage and master these more difficult points and passages of Scripture, they too often wrest them to their own destruction, as St. Peter speaks, 2. Ep. 3. 16. And this they either do or are in great danger of doing, when they fasten upon some wrong sense and notion of hard and difficult places of Scripture, and then pervert plain and easie places by interpreting them to their wrong sense of those that are more obscure and difficult; especially when their interpretations are not mere speculations, but such as influence men in their practice, as becoming a rule to them therein. Whereas the more wise and judicious, never interpret hard places in opposition to the common sense of those that are plain and easie, but explain those that are hard and difficult, by those that are plain.

The use I would advise you to make of all this, is to review the grounds you have gone on, and to cease from your new notions and speculations of your being taught only by the Light within; which you have taken up from some expressions in Scripture misunderstood by you, and wholly disagreeing to the Scope of the places where they are found, and contrary to the general current of the Scriptures in their plain and obvious sense. Seek not a Knot in a bulrush;

bulrush ; seek not for Mysteries there where the Lord hath declared his mind plainly and in no parable. But form your notions of God's method of proceeding with men to bring them to Salvation , according to the plain and expresse Doctrine of Christ and his Apostles in the Scriptures , and receive from and regulate by that Doctrine , all your apprehensions, persuasions , affections and operations of your Souls, together with all your words and actions ; So did the good Christians of Old : they obeyed from the heart that form of Doctrine, which was delivered to them, *Rom. 6. 17.* They purifyed their souls in obeying that Truth through the Spirit, *1. Pet. 1. 22.* Yea, the Apostles themselves were first taught by Christ's preaching unto them, what to think and believe concerning Christ , *John 17. 8.* I have given unto them the words which thou gavest me ; and they have received them, and have known surely that I came out from thee , and they have believed that thou didst send me. And just as the Apostles preached, so the Christians believed : they made their Doctrine the Adequate Rule of their notions of things, the Rule of their Faith , the Rule of their Life : *So we Preach, and so ye believed, saith St. Paul, 1. Cor. 15. 11.*

And those great , plain , known and commonly received Truths, necessary to Salvation ,
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called the *common Faith*, Tit. 1. 4. the *Faith* once delivered to the Saints, Jude 3. these I say were the Rule and Standard by which they were to try the Doctrine of such as only pretended to Inspirations from the Spirit. Beloved, believe not every Spirit, but try the Spirits whether they be of God; because many false Prophets are gone out into the World, 1. *Joh.* 4. 1. And then St. *John.* in ver. 2, 3. commends to them one known fundamental Doctrine pertinent to his Case then in hand, by which they might know the Teachers he cautioned them against, were not inspired by God nor authorized by him. Hereby know ye the Spirit of God: every Spirit that confesseth that *Jesus Christ* is come in the Flesh, is of God. And every Spirit that confesseth not that *Jesus Christ* is come in the Flesh, is not of God. And again verse 6. We are of God: he that knoweth God, heareth us (adhered to and governed themselves by the Apostles Doctrine) he that is not of God heareth not us: hereby know we the Spirit of Truth; and the Spirit of Error.

And truly if you will not make the plain and expresse Doctrine of Christ and his Apostles in the Scriptures touching Faith and a good Life, your Rule by which to try and to judge of the Truth and erroneousness of your conceptions, persuasions, motions and inclinations, under the

the notion of the Light within, and of all your words and actions consequent thereupon, you are and will be in great danger to be like the wandering Stars and the clouds carried with a Tempest, of which *St Peter* and *Jude* speak; unfixed and unstable in your judgment, Faith and Ways. For it is certain and evident, whatever you pretend to the contrary, that the Light within you, is not in your own account always a certain, constant and infallible Rule to you; for if it were, you would not act so contrary to your selves as you have done under pretence of being taught of God, and guided by the Light within: One while crying up your former practice of shaking as the effect of God's work in and upon you, and another while confessing it to be a delusion, as *Samuel Fisher* one of note with you, did to me, saying it was so judged. One while crying down all Ecclesiastical forms of Government as tyrannical, another while erecting one among your selves, pretending to as much Infallibility in *your Body* representative in managing it, as the Papists do in reference to the Pope, One while owning the witnessing of a person to be from God, and another while condemning the same for an error or delusion. How often have those of your number thought they have been sent by God on messages, who after have found themselves deluded?

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By these and other like instances you may be convinced, that if you do not make the Doctrine of Christ in the Scriptures the Adequate Rule of the motions and inclinations of your minds and the actions of your lives, whereby to know when they are of God and when not, you have then no certain Rule to go by but are continually liable to most horrible mistakes, and to think that to be a teaching or command from God, which is indeed a delusion from the Devil. Nor without this Rule in Scripture which lies open to all, have you any way to satisfy others, that what you say or do is from God. You have no miracles amongst you, by which God was wont to bear witness to his servants, when he sent them on messages new to the World. And have you indeed such an opinion of your selves as to think men ought to believe only because you say it? Our Saviour said, if I bear witness of my self my witness is not true, *John 5. 31.* and is your credit better than his? And I pray you what have you to bear witness for you in what you say, if the Scriptures cannot; To the Law then and to the Testimony of Christ in the Doctrine of the Scriptures, if you speak not according to this Word, it is because there is no Light in you.

§. 21. There is one thing more which I would admonish you to beware of, and that is

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is a *high* opinion of your selves, and a *low and despicable* opinion of all others that differ from you : a thing which I fear hath betrayed you into that desperate error which I have been detecting , together with many others.

For when men by reason of their New Mystical notions of plain Scriptures and familiar points of Doctrine, and of their new-minted phrases answerable thereto, do fancy themselves to be spiritual , and all the rest that still stick to the plainness and simplicity of the Gospel , to be but carnal and formal professors (though in their tempers and lives better than themselves) they then begin to think, that they are nearer and dearer to God than they , and consequently that God will reveal himself after a more intimate way and manner to themselves than he doth to such. And when they are intoxicated and grown giddy with such conceits, then they are drawn by degrees to imagine themselves to be brought into some kind of equality with the Apostles themselves, & that now they do not need to be taught by such whom they esteem so much below themselves, but that they shall be now taught of God immediately. And when they are thus transported and exalted with these dreams , fancies , and high conceits , then they conclude that all those Scriptures which speak of mens being taught of God , led by the Spirit, and anointed with
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the **U**nction of the Holy One that teacheth all things, and the like, do speak directly to their case, and represent the happy state and condition into which they are now brought. And now they look down upon all others with a kind of compassionating contempt, as men in the dark, sticking in the form and imitation, and the Letter; and guided by carnal reason and fleshly Wisdom, to whom the things of the Kingdome of God are altogether a Mystery. And by this time they fancy themselves to be in the Resurrection, & to have attained to the perfect state, and are come so far as to be in the judgment, and to sit in judgment upon the World. And thus through the abundance of revelations, not which they have had, but which they fancy to have had, they are exalted above measure. And doth not your Conscience witness that this comes home to you, and represents your Case or the Case of many of you?

I confess Pride, especially Pride of this kind, is not so easily discerned by them that are infected with it, as it is by by-standers; as a Feaver when come to its height, sometimes is not by them that are in it. And no doubt but you rather fancy your selves to be the humblest and most self-denying people, of all others; nay to be the only humble people; for you have thrown off and cryed down the bravery and Pride of the World which others retain. But
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do you not know that a *voluntary* humility and a being vainly *puffed up* with a fleshly mind, do often keep company? If you do not, then read *Col. 2. 18.* And do you not remember that false Prophets are wont to come in sheeps clothing, and to *wear a rough Garment to deceive*, who yet inwardly are ravening Wolves, not sparing the Flock, but preying upon them. *Zach. 13. 4.*

Be perswaded then to enter into a serious and impartial examination of your selves, and of your own hearts, and feel the Pulse of your Spirits, and try whether things have not been so, and so with you, as I have said. And remember what our Saviour said to those Disciples, who were ambitious of being greatest in the Kingdom of Heaven, and of sitting the one at his right hand and the other at his left: except ye be converted (said he to them) and become as little Children, ye shall not enter into the Kingdom of Heaven, *Mat. 18.* Remember who hath said, if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know, *1 Cor. 8. 2.* Remember again, that if he which is but a *Novice* come to be *lifted up* with Pride, its many to one that he *falls* into the condemnation of the Devil, *1. Tim. 3. 6.* for *God resisteth the proud, and knoweth them afar off*: He is far enough from
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being familiar with them or communicating his mind and Counsels to them in any extraordinary way ; it is the humble he will teach, and the meek he will guide in judgment, *Psalms* 25. Therefore take the Apostles Counsel who said, see that no man among you think of himself more highly than he ought to think but to think soberly, according as God hath dealt to every man the measure of Faith, *Rom.* 12. 3. Learn rather to esteem others better than your selves, as knowing your own weakness better than you do theirs, and not to lift up your selves in your own conceits above all others that are not of your way, how worthy soever they are, as your manner hath been: remembering who hath said, he that exalteth himself shall be brought low. Do not flatter your selves with an opinion that you are nearer and dearer to God, than all others, or that he hath anointed you with the oyl of gladness above your fellows; or that he will teach you more immediately himself, than he hath taught others before you.

Think it not below you to be taught by the Scripture or by the ministry of man, no though you were indeed so highly in God's favour as you suppose your selves to be. The Churches of *Smirna* and *Philadelphia* were much favoured and highly commended and applauded by Christ, when the rest of the Churches in *Asia* were

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were rebuked : and yet when he would make his mind known to them and the rest of the seven Churches, he doth not do it immediately by himself, but first acquaints an Angel with it, and by that Angel makes it known to *John*, and by *John* to the Churches, and yet not by him in person neither, but by his writings, *Rev. 1.* Christ could have taught *Paul* himself when he appeared to him, as well as to have sent him to *Ananias* to be told what he should do : He could have told *Cornelius* by himself or by the Angel that he sent to him those words by which he and his house should be saved, as well as to direct him to *Peter* to learn them of him. God could have revealed the same things to the World by immediate inspiration of his Spirit, which he made known to it by Prophets, by Christ himself; by Apostles, Evangelists, Pastors, and Teachers; but he chose rather at sundry times and in divers manners to speak unto the Fathers by the Prophets, and at last by his own Son which he sent into the World in our nature to teach the way of Salvation. And when he left the World again and ascended up on high, he gave some Apostles; and some Prophets; and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints for the work of the Ministry, for the edifying of the Body of Christ.

These things are so plain, that it is a matter of great astonishment that ever Christians that have read these things, and that have not a design to undermine the Gospel and to Paganize the World again (as I hope you have not) should be ever tempted to think, much more that ever you should be brought to believe it your selves and teach it others, That the Light within, without being taught by man or by the Scripture, is the Rule of Faith and Practice. But doubtless the inward Pride, the over-valuing of your selves, which I have been admonishing you of, hath had a great hand in bringing you to it. And if ever you be recovered from this snare of the Devil, it must be by being brought to a sight and sence of your own injudiciousness and ignorance, and altogether groundless confidence. And if you were but well awakened out of that Spirit of Slumber, into which your intoxication hath cast you, and out of that pleasant Dream in it, which hath so tickled your fancy, you would be ashamed and confounded before God and Men, that ever you should be so strangely deluded, and prevailed upon as you have been, to trouble the World with your whimsies and fancies, and thereby to bring a scandal upon the Christian Religion, and make sport for them that have no mind seriously to consider the things of the Gospel, and to encourage Romish Agents

Agents in their design against the Reformation.

Be perswaded then by the Reason of the matter it self, to become modest and humble and sober-minded: and be not only content to receive your teaching from God by the Doctrine of the Holy Scriptures, as all good Christians do, and ever since the Primitive times have done, but count it also as a high favour from him that he hath given us the Scriptures and sent the Gospel among us, when so great a part of the World are at this day without it. Remember, how the Psalmist, when he was therein assisted by the Spirit of God, was affected with a less favour than that which you make little of, when he said; he sheweth his Word unto *Jacob*, his Statutes and his Judgments unto *Israel*: he hath not dealt so with any Nation: and as for his judgments, they have not known them. Praise ye the Lord, *Psalms* 147. 19, 20. And if it be so great a favour to us that have the Scriptures above what is vouchsafed to the Infidel and Pagan World which have them not; then you cannot but be guilty of high ingratitude to God, whilest you give the Precedency to that Light within, which you say every man coming into the World hath, and so the Pagans themselves; and speak of the Scriptures as if they were but a Declaration of that which was

in you and which you knew without them, and which you might have known if you had never heard of them. By all which you teach them that have so little Wit, or Grace as to believe you, to have a low esteem of the Scriptures, and to think that men may as well be saved without them as with them. And how then can you possibly free your selves from that horrid guilt which God charged upon the *Jews* of old, saying, I have written to him (*Ephraim*) the great things of my Law, and they were esteemed as a strange thing; *Hos.* 8. 12.

You have no doubt, thought your selves more sublime and spiritual than others, upon account of your new Notions and new affected Modes and Phrases: And not only so, but there is great reason to think that an affectation of being esteemed so, did insensibly lead you, or at least the Leaders among you, from one novel conceit to another; until you have exceeded all bounds of Sobriety of mind, and become perfectly Drunk, though not with Wine as the Prophet speaks. Whereas alas? the Spirituality of Christians, doth not lye in high-flown Notions and Speculations, nor in uncouth Phrases and expressions different from what are common among Men, but in the inward frame and temper of their Spirits and conversations, when these are conformable to the Doctrine of the Gospel which is of and
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from the Holy Spirit , and thereby become partakers of the spiritual and Divine nature or likeness to *Christ Jesus*, in purity, in lowliness humility , and meekness, and in love to God and Charity to Men , in patience and gentleness, in contempt of the World, in contentation, and self-resignation to God, in Zeal to honour God and to do all the good we can in the World. Upon account of which Spiritual qualifications, Christians are said to be *one Spirit* with Christ, and by this Spirit and temper when given us, *we know that we dwell in him and he in us: and if any Man have not the Spirit of Christ*, in some measure, *he is none of his*. Such as in whom are found the fruits of the Spirit, they are the spiritual Christians, such as is, Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, as they are enumerated by St. Paul in Gal. 5. 22, 23. And as these do more or less abound in Christians in the degree and measure of them, so they are more or less Spiritual. And who-ever they be that do estimate themselves to be Spiritual Christians upon account of any sublime Notions, or Speculations, or affected Phrases, or by their being for or against any form, way, or party, or (which is more) by their being in the constant use and exercise of God's own Ordinances, farther than they are bettered in the frame and temper of their Spirits thereby and made

more like *Christ Jesus*; they take wrong measures of their Spirituality.

And if there were nothing else to make us suspect your new-taken-up way to be not Spiritual, but carnal, this would do it, in that it hath according to common observation, made you since you came into it or were looking towards it, more self-conceited, proud, and disdainful, slighting and setting at naught all others that differ from you, and more desperately censorious, and more bold and confident in reviling than you were before; which are no signes of Spirituality I am sure. But if there were more of that Spiritual qualification in you, forementioned, by which Christians are denominated Spiritual indeed, it would take down your high conceits of your high attainments, and rather make you say inwardly to your selves, and to your own Souls, I am less than the least of all Saints, and make you afraid to think or speak ill of others, lest in doing so, you should judge your selves, being perhaps not comparable to them in true worth.

But if you would become spiritual Christians indeed, and not in fancy and conceit only: Then let it be your care to observe and do these things. First converse constantly and intimately in your thoughts with the Laws of Christ in their Spirituality, as reaching to the govern-

Government of the thoughts and motions of the mind and affections of the Soul, in reference to their various objects, as God his Word, Worship and Works : Man as diversly related to us; the things of this World and pertaining to this present life; and the things of the World which is to come. And in doing this compare the bent disposition and operation of your Souls in reference to these Objects, with those Laws of Christ, thereby to discover not so much how far you have attained, as to know and discern what is wanting, and how far you fall short of coming up close to your Rule, Christs precepts and imitable example. And if this were well done, it would make you little in your own eyes, and to say with *Paul*, *not as though I had attained or were already perfect.*

Then next in the sense of your defects, be diligent and constant in the use of God's appointed means for Spiritual growth, such as is the hearing and reading of Christ's Holy Doctrine in the Scriptures touching the great motives as well as directions to obedience, accompanied with frequent meditation and serious consideration of it and of your own concern therein. And then still have in your eye, the end for which these and other means are or ought to be used by you, and that is for the bettering the frame and temper of your Spirits, the

Spirits, the moral habit and constitution of your Souls; and never divide the means from the end in your intention, nor satisfy yourselves in the use of the means, but in reference to the end: and in all the means be still sincerely endeavouring to mend that which is amiss, and to fill up and supply what is lacking in the degrees of Grace, and all divine Vertue.

And then in and together with all this, do you in a due sense of your own weakness and insufficiency, and of the great need you have of the constant assistance of God's Holy Spirit in all, make instant and importunate supplication to God for it. And then without all doubt you shall be assisted and enabled by that Spirit of his in the use of the foresaid means, by degrees to become Spiritual Christians indeed. For our faithful Lord *Jesus* hath assured us, that our Heavenly Father will give the Holy Spirit to those that out of a sense of its value and worth and of their own want of it, do importunately ask it of him, *Luke 11. 13.*

§. 22. I might yet farther shew you that in all probability, your great uncharitableness towards other good men against whom you had taken up undue prejudices, had also a great hand in bringing you into this Wilderness of odd conceits wherein you have so wonderfully lost your selves. For prejudice against, and uncharitableness towards men, is a great tempta-

temptation upon them in whom it is, to differ and depart from them in opinion as well as in affection, and to study opposition against things they hold in an uncharitable opposition to those that hold them. And so truth no doubt hath many times suffered for the sake of those that have held it.

After you had entertained undue prejudices against the Ministers of the Gospel upon one account or other, whom in derision and contempt you are wont to call *the Priests*; you were then soon induced to think it meet to differ from them in your Notions about Religion, lest otherwise you should not seem more Spiritual than those whom you thus despised. And by this doubtless among other things, were you led into your gross errors, under the Notion of higher attainments and more Spirituality in the Christian profession. For such and so great was your prejudice against the Ministers and those that adhered to them, that you disliked almost every thing they did, and the Notions they had of Evangelical Truths and points of Doctrine. And therefore lest you should be thought too like them, you fell to differencing your selves from them in *Habit*, in *modes of Speech*, and in your *Notions* of the parts of *revealed* and *instituted* Religion. And thereupon applied your selves to spiritualizing your Notions of Gospel-Truths in your way
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of Spiritualizing, till you had made them or many of them, quite other things than in Truth and reality they are or were ever made by the Author of them. And if ever you recover your selves, it must be by coming to have better thoughts of others, and meaner of your selves; a thing greatly necessary to mens keeping in the way of Truth. *For he that loveth his Brother, abideth in the Light, and there is no occasion of stumbling in him: But he that doth not, is in darkness and walketh in darkness, and knows not whither he goes, because darkness bath blinded his eyes,* 1 Joh. 2. 10, 11.

Besides uncharitableness being a sin so contrary to God's dealing with us in the New-Covenant, and so contrary to the great and affecting example of Christ's Love to us, and so contrary to the scope and design of the Gospel (for the end of the Commandment is Charity) that it is a great and sore provocation to God to give up uncharitable men to an injudicious mind and ridiculous conceits, and such as shall render them ridiculous among all sober and wise men. Which is matter of good caution to men to take heed how they take up uncharitable prejudices against good men, upon account of their holding or doing such things which they dislike, but not understanding, or not fairly weighing the grounds on which they hold and do them. But I have already so far

far exceeded the intended bounds of an Epistle, that I shall not farther enlarge upon this, but shall draw towards a conclusion, with a word of advice to such as have already seen their error, and are come off from you, and to others that shall follow them therein.

§. 23. I know 'tis a very hard thing for such to get quite rid of all their confused, and Enthusiastical Thoughts, Notions and Phrases, but that some reliques of their old Disease will still hang on them and cleave to them, and so encumber them, that they can very hardly come quickly to any clear and distinct apprehensions of Evangelical Verities. To such I would give this short advice, that laying aside all thoughts and conceits of high attainments in the things of God, they would repent and do their first works, and begin as it were again at the first Principles of the Doctrine of Christ, and so lay their Foundation a new in the beginning work of Christians. Also that they would frame their Notions and apprehensions of things absolutely necessary to Salvation, according to that plainness in which they are expressed in Scripture, not affecting, nor entertaining Mystical Notions of them.

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More particularly, that they would furnish their minds with right apprehensions of the person of Christ, as Son of God and Son of the Virgin Mary: and of the Nature of his Mediatory Office.

That as Priest he offered himself in Sacrifice to expiate Sin by his Death, and in virtue thereof makes continual Intercession for us. That as Prophet, he revealed and declared the New Covenant of Salvation.

That as King he hath given Laws to the World, and that he doth Rule and Govern his Church through his Spirit by those Laws; and that at last he will try and judg all men by them that have lived under them, and that he will reward all with eternal happiness or endless torments, according as they have been obedient or disobedient to them.

That they be careful also that their Notions of the New Covenant be according to the plain Doctrine of the Gospel in the Scriptures.

Particularly;

That it consists of two parts; of Promises and of conditions of those Promises. Also that the Promises of it are made upon account and for the sake of Christ his undertaking, as Mediator.

That the great and special Promises of it, are pardon of sin or justification: the assistance
of

of God's Spirit in our endeavouring to perform the condition ; and eternal Life.

That the condition on which these Promises are made , are Faith in Christ, Repentance, sincere Obedience, and the craving of the assistance of God's Spirit in the use of appointed means , and our endeavours to perform the condition.

That they be careful also to form right Notions of the nature of the condition on our part on which the Promises of the New-Covenant are made. As that no Faith short of such a belief in Christ and of his Doctrine, as worketh unfeigned Repentance, and sincere Obedience is justifying and saving.

That no Repentance short of a desire, resolution and endeavour to forsake all known sin, is saving Repentance.

That no Obedience short of a desire, resolution , and a continued endeavour to observe all the Laws of Christ , without baulking any one of them when known to be such, is sincere.

That no Faith , no Repentance , no Obedience short of these as thus described , is a fulfilling of the condition of the Promises of Salvation in the Covenant of Grace.

As these great things of the Gospel are in Scripture expressed in great plainness , so great care must be had to keep close to , and to hold fast

fast the form of sound words according to which they are so declared not affecting any Notion, Phrase or Expression, which makes them more hard to be understood by common capacities, than they are by the very Letter of the Scriptures; but when other expressions are used than what are in the Letter of the Text as its necessary there should sometimes, especially in explaining metaphors, and Idioms of Speech proper to the times and places in which the Scriptures were written, they should be such and so used, as may give a clearer insight into the Nature of the things themselves, than without them can well be had; carefully avoiding to take words *properly*, which are spoken *metaphorically*, or to be led by the meer sound of words, but to take the measure of the sense of them, by the scope and design of the Author, since words of the same sound, are not always of the same signification.

§. 24. And now after I have laid things before you which are very apt in their own Nature to rectifie you in one of your grand and fundamental mistakes especially, if invincible prejudice hinder not; I should be very sorry to think or suspect that what is done herein, should turn to no better account than to be a witness against you in that great day in which every mans work will be tryed of what sort it is. And therefore

fore to prevent that, I cannot for your 'sakes, and for the longing I have after your salvation, but earnestly perswade you to give things purposely prepared to serve you, a due consideration in your minds, and not to pass over such things slightly, as wherein your eternal Estate is much concern'd.

Remember that *Herésie* is one of those works of the Flesh, which shut Men out of the Kingdom of God, *Gal.* 5. 20, 21. And considering the Nature and bad influence of several of your opinions, and with what pertinaciousness you persist in them, its greatly feared, not to say confidently believed by such as are jealous over you with a Godly jealousy, that many of you at least, lye under no less guilt than that of grand Herésie. And do you not then owe all seriousness of consideration to what is offered to rescue you from so great a danger? Doubtless you do. Let not then the height of your confidence to the contrary deceive you: For it is not the greatness of your confidence, that will in the least alter the nature of things, or make them bend to your humour. You are not the first that have been as confident as confidence it self could make them, that they had fast hold of Truth, when all the while it hath been but a lye they have had in their right hand. But the more confident you are in your way, you are like to be

so much the more surprized with amazement; when in another World you shall find yourselves to have been mistaken in that of which you are now so strongly confident in this, if you should be so unhappy as to carry such mistaken confidence with you thither without a pardon. Which that you may not, is I assure you all the hurt that is designed you in this Address.

And therefore let me tell you again, that it will be your wisdom much rather to bestow your thoughts and pains in labouring to find out whether you be not indeed under a delusion; than in darkning of words without knowledge, in labouring to obscure to yourselves and others, the evidence of Truth offered, which clearly tends to your conviction.

FAREWELL.

THE END.



POSTSCRIPT.

THere being some vacant Leaves: and because I have not so plainly represented the nature of Faith, which is the condition of the New Covenant, as I have the other parts of it, in my advice touching a right Notion of the Nature of the Mediator Office and of the Covenant of Grace, I shall for these and other Reasons add a short hint of the help which the Scripture doth offer us herein.

When St. John saith, *Whosoever believeth that Jesus is the Christ, is born of God, 1 John 5. 1.* and again, *Who is he that overcometh the World, but he that believeth that Jesus is the Son of God, v. 5.* We must needs take this for a description of saving Faith; because those that are born of God and overcome the World, are the Children and so the Heirs of God. To the same purpose are those words, *John 20. 31.* *These are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his Name.*

And to this description of Faith, agrees the several confessions of Faith we read of. Thus *Peters* confession runs: *Thou art the Christ the Son of the Living God*, Mat. 16. 16. And again, John 6. 69. *We believe and are sure that thou art that Christ the Son of the Living God.* Thus runs *Martha's*, John 11. 27. *I believe that thou art Christ the Son of God, which should come into the World.* And thus runs the *En-nuchs* also, *Act.* 8. 37. *I believe that Christ is the Son of God.*

But in as much as we are assured by the same authority of Scripture, that those that repent not shall perish, *Luke* 13. 3. and that those that obey not the Gospel shall be punished with everlasting destruction, 2 *Thef.* 1. 7, 8. and that except a Man be born again, he cannot see the Kingdom of God, John 3. 3. nor without holiness see God, *Heb.* 12. 14. it follows of necessity that the Faith afore described, is such a belief that *Jesus* is the *Christ* the Son of God, as doth effectually draw Men to believe his Doctrine and to obey his Laws; in doing of which they become New Creatures, and overcome the World.

For he that believes *Christ* to be the Son of God, and considers what he believes, must needs believe all his sayings, and the whole of his Doctrine to be true, for it is impossible for God to lie: And he that believes his Do-
ctrine

ctrine to be true, and considers what he believes; must needs be under the influence of the most powerful Motives imaginable to repent of a bad, and to lead a good Life; because Christ hath expressly declared from God, that the one shall be punished with everlasting Destruction, and the other rewarded with Life Eternal.

So that Faith works that change in Men by which they become New Creatures, are born of God, and sanctified, by way of Motive, as it doth evidence to the Soul, and bind upon the Mind, *the things not seen*, as those wherein a Man is infinitely more concerned than in any, than in all the things which are seen; and therefore must needs be governed in the course of his Life by them, and not by the other, but in subordination unto them.

For Faith, as it is a powerful Motive, is an Operative Principle of a good and Holy Life; And upon this account all the brave and Heroick Acts of those Worthies mentioned in *Heb.* 11. are said to be done by their Faith, as that was to them the substance of things hoped for, and the evidence of things not seen, and as such an *active Principle* of those effects. And thus *the Life which St. Paul lived in the Flesh, he lived through the Faith of the Son of God*, as every good Christian doth, as being thereby

perswaded thereto, *Gal. 2. 20.* And because Faith is thus Motive-wise such an Operative Principle of a good and Holy Life, therefore it is that Men of such a Life, are usually described by it in the New Testament, and are stiled Believers. And when good Men are otherwise described by their fear of God, and Love to him, as many times they are, especially in the Old Testament, it is because Fear and Love are also powerful Principles of Action, that Govern Men in their way.

A true *Believer* then, according to the New Testament Dialect, is neither more nor less than a Disciple of Christ, or a faithful follower of him; one that frames his Belief and Life according to his Doctrine and Example. And the Faith of every such one is such in its Operation and Effects, as doth constitute and denominate him a good Man.

By all this it may easily be discerned that when Men are said to be justified or to be saved by Faith, it is not to be understood of the meer *Act* of believing abstracted from its effects and alone, but as it is an Active and Operative Principle, changing the Heart and reforming the Life. And accordingly Justification, and Salvation, are in Scripture attributed to the *Effects* of Faith, as well as to the *Act* of believing, *Jam. 2.* And when ever they are attributed to believing indefinitely, it is not without

without reference to the effects proper to it when it is of the right kind.

Now as Faith is described in the Scriptures forecited, by its Object, and by its acting upon its Object by assent; so it is in other Scriptures described by its effects, which are produced by its actings upon its Object: And so a Believer is described by his coming to Christ, *John 6. 35. He that cometh to me shall never hunger, and he that Believeth on me shall never Thirst*, saith Christ. For mens coming to Christ to learn of him what he hath done and will do for their Souls, and what they themselves are to do that they may be saved, is the effect of their believing him to be the Son of God, and sent of God to bring Salvation unto Men, and to declare how and upon what Terms it is to be had.

And so when Believers are described by their receiving of Christ, as *John 1. 12. As many as received him, to them he gave power to become the Sons of God, even to them that believe on his Name*, they are then described by the effect of their Faith also. For when they receive him for what indeed he is, Priest, Prophet and King, it is because they believe that evidence by which he appears to be so.

Furthermore, when Believers are described by their *Trusting* in Christ, or *Relying* on him, as in *Ephes. 1. 12. Who first trusted in Christ*. Their Faith is described by its effect. For men will

will not venture their Souls in trusting in Christ and relying on him for the expiation of their Sins by his Blood, for direction what to do that they may be saved, and for Pardon and eternal Life upon the condition upon which those Benefits are promised, untill they first believe him to be the *Messiah*, the Son of God and Saviour of the World, upon some evidence they have that he is so.

But although the Holy Penmen of the Scriptures did not in every description of saving Faith, attend unto the Rules of Art, by taking in all the essential parts, but described it sometimes by its assenting Act and Object, and sometimes by its Fruits and Effects, as occasions did occur: Yet we for our parts shall be best able to make a right Judgment of the true Nature of Saving Faith, by that which results out of the several descriptions of it in Scripture when compared together. And by comparing those several descriptions together, we may also perceive that when Faith as saving is described by its *Effects*, yet then the assenting Act of Faith upon its *Object* is still implied, supposed, and ought to be understood, though it be not there express: and so are the effects too, when but only the Act and Object are mentioned.

By all which we may learn, that those are none of the best definitions of saving Faith which Men make, when they define it by the Act and Object *alone*, or by any of the Effects *alone*.

THE END.

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THE END

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